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Memorials of the Blessed:

A SERIES OF

SHORT LIVES OF THE SAINTS,

BY

CHARLES B. FAIRBANKS,

ACOLYTE OF THE HOLY ROMAN CHURCH.

MIRABILIS DEUS IN SANCTIS SUIS.—Ps. LXVII.

Permissu Superiorum;

BOSTON:
PUBLISHED BY PATRICK DONAHOE,
FRANKLIN STREET.
1860.

ASTOR LIBRARY
JUN 1875
NEW-YORK.

PREFACE.

WHAT more beautiful preparation for death could there be, than the one made by the author of this little volume? To dwell and ponder upon, and then set forth, the Memorials of the Blessed, was the task he proposed to himself, and after he had done the one, and before he could accomplish the other, he was summoned to the company of those Blessed Saints, whose virtues he had striven to teach, both by word and example. Truly of such a one it may be said, that his "conversation" was in "heaven."

The last evening the writer of these few lines ever spent with the author, he was speaking of this little book, in which he was much interested, and the question arose as to the motto for the title page. The beautiful Offertory of the Mass on All Saints' Day was suggested: "*Justorum animæ in manu DEI sunt, et non tanget illos tormentum malitiæ. Visi sunt oculis insipientum mori, illi autem sunt in pace.*"— *Sap.* 3. (The souls of the just are in the hands of God, and

the torment of death shall not touch them. In the sight of the unwise they seemed to die, but they are in peace. — *Wisdom* 3.) Little did either think how soon those words would become applicable to one of those then engaged in conversation. The survivor would carry into execution the wishes of his friend, by publishing what has been already written, prefacing it with a short notice of his life, and sending it forth upon its mission of instruction and edification, asking for his friend, and for himself, a remembrance in the prayers of its readers: for the one, for peace; and for the other, for perseverance.

G. H. D.

Newark, Sexagesima, A. D. 1860.

SKETCH OF THE AUTHOR.

Charles B. Fairbanks was born in Boston, on the 19th day of March, 1827. Upon leaving school he entered the bookstore of the Messrs. Munroe & Co., in the same city, where he remained until he received an appointment as assistant librarian of the Boston Athenæum. An attack of illness compelling him to resign that position, he went to Europe, in the hope of recovering his health. His restoration, however, could have been but partial, as he was compelled several times to resort to the same means by successive attacks of illness. He had been educated a Unitarian. Acquaintance with the teaching and worship of the Episcopal church attracted him to it, and he attached himself to that communion. It was a step in the right direction, and the Episcopal church did for him what it has done for so many others — it became, to quote its own version of the words of the Apostle, the "schoolmaster to bring him to Christ." It taught him to a

certain point, and then stammering, or speaking with a double tongue, betrayed its incompetence as a teacher. It excited longings which it could not satisfy; it gave him some idea of the brightness and beauty which the King's daughter must possess, and having done so, its task was finished. The more he became acquainted with it, the more plain became its defects, the more evident its utter want of claim to the title of "Catholic," which some of its members have of late years claimed for themselves. His soul could not be satisfied with semblance. It longed for the reality. He was too earnest to play Catholic; he wished to be one indeed. And on the Feast of St. Martin, the 11th of November, 1852, his wanderings were ended, and he was received into the Holy Church, by the Bishop of his native city. His own words will best express his feelings about the step he had taken. In a letter to a friend he says, "For myself, I can only say that I every day find new occasions for thankfulness that I was led to the Catholic Church. I took the dreadful step in doubt. I went with many fears and suspicions; but now I know them all to have been groundless, and I can assure you that I have found a happiness such as I had never dreamed of before. O, if you could only know what a blessedness you are holding back from, as well as you do the misery and vexation of Anglicanism, how brief would your bondage be!"

His whole life after that, and his happy death, were but the reiterated expression of these burning words. His highest happiness and consolation was the faith he professed, and his chief desire to live in accordance with its precepts. He had not been long a Catholic before he felt himself drawn to devote his life to the service of God in the holy ministry. For this purpose he successively entered the Seminary at St. Hyacinth in Canada, the College of the Holy Cross at Worcester, the Seminary of St. Sulpice in Paris, and the Collegio Pio at Rome. Attacks of illness would compel him to suspend his studies for a time, but with the return of even passable good health he would resume them again in another place, in the hope that, by a change of air, he would avoid further relapse. Although he was not permitted to attain the direct object of his seminary life, the priesthood, yet indirectly he derived great benefit from it, as within those holy enclosures he was enabled to learn the spiritual life, and to witness bright and beautiful examples of it in the characters of his associates.

It was in Rome that the writer's first acquaintance with him began; an acquaintance which soon ripened into friendship, a friendship which had the sympathy of similar associations in the past for foundation, and the consecration of similar pursuits and similar aspirations in the present, to intensify and sanctify it. In

Rome he received tonsure, and the minor orders, when his health became so infirm that he was compelled to go away. He made one more attempt to pursue his studies at Aix in Provence, but there, too, he was compelled to relinquish them. He returned home, and devoted himself, so far as he could, to literary pursuits, though without abandoning the hope of returning one day to the seminary. His pen was chiefly employed on the Boston Pilot, of which he became one of the editors, and occasionally in contributing to the columns of the Boston Evening Gazette. He had for some years been writing for that paper, over the signature of Ague-cheek. The articles so contributed were published in a volume, which gave great promise of future literary eminence. Its style and design is somewhat of the character of the writings of Washington Irving, and it is not too much to say, that had its author lived as long, he would have acquired almost, if not fully, as great a reputation as that distinguished writer. He translated from the French, Father Nepveu's Spirit of Christianity, and his last earthly task of any moment was the preparation of these papers for the press. Most of them had already appeared in the columns of The Pilot, and some were dictated by him to a very near relative, at times when his disease, besides the suffering it caused him, deprived him of the use of his eyes.

I cannot close this little sketch without a few words, which will serve somewhat to recall him to the memory of his many friends, and to give an idea of what he was to those who never knew him. The first impression any intercourse with him would make, was that of his honest and straightforward character. His mind was stored with the treasures of ancient and modern literature, and these, combined with the quick inventions of his own ready intellect, gave him extraordinary conversational power. And all was subdued and regulated by a real spirit of religion, under whose influence, it was plain, he always lived, though perfectly without anything like that ostentatious display of it, so often, in our day, mistaken for piety, while in reality, as of late has been so often proved in England and in this country, it is merely a cloak for vice. This showed itself, among other ways, in the patience with which he bore the sufferings of disease, never allowing a murmur to escape from his lips, but rather masking what he suffered by his cheerful, playful manner. Who that ever knew him can forget the charm of his companionship, which made his very presence in the house, a sunshine? Every one who came in contact with him was drawn to him, and fuller acquaintance strengthened the ties of friendship and esteem, thus soon contracted. These ties, however, were soon to be dissevered, so far as death can

dissever them, and that is, we know, but for a time. His health again failing him, a kind friend obtained a very advantageous position for him as the foreign correspondent of the Boston Transcript in Paris. A similar engagement was entered into with the Boston Pilot. He left this country in June, was heard from occasionally, then came the news of his sudden illness, and then of his death. His only wish had been to see his mother. But that could not be, and her place at his bedside was supplied as best it could, by the kindest of friends.*

The blessed Sacraments were given him, and though, in every thing else, he was in a foreign land, yet in the Church he was at home. He entered into rest on Saturday, the 3d of September, 1859, and on Sunday, the 4th, after the Requiem Mass, and the solemn service for the dead, he was laid in the cemetery at Montmartre. Thus peacefully were the long sufferings, which he had borne so patiently, ended, and thus, we may surely hope, death was to him but the dawn of a glorious and happy eternity.

* It will not be invidious to mention, among the many, those who were the kindest in their attention. They were Mr. W. H. Huntington, correspondent of the New York Tribune, Mr. T. B. C. Berrian, Mr. William Lee, Mr. C. B. Norton, Mr. Osborne, and Madame Busque.

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MEMORIALS OF THE BLESSED.

SAINT ROSE OF LIMA.

VIRGIN.

First floweret of the desert wild,
Whose leaves the sweets of grace exhale,
We greet thee, Lima's sainted child —
Rose of America — all hail!

PISE.

SAINT ROSE OF LIMA is the first saint of American birth yet canonized by Holy Church. She was born within the first century after Columbus made known the existence of the new world to the inhabitants of those lands which were filled with the memorials of the saints of many ages. After wars of conquest, and amid the bands of military leaders and adventurers who were led to the new hemisphere by the lust for gain, this gentle saint appears like a fountain of sweet water in a parched and sterile land — like a fragrant rose in the midst of the thorns and brambles of worldliness and sin. She was the daughter of Gasper and Maria Florez, and was born in the city of Lima, the capital of Peru, on the 20th day of April, 1586. Her parents were of Spanish descent, and came from families of some importance, though they were not especially favored with riches. They gave the name of Isabel to their daughter in baptism, out of regard for her godmother, who was her mother's sister; but some weeks afterwards, from the resemblance which several persons discovered in her face and complexion, as she lay asleep in her cradle, to a

full-blown rose, they changed her name to Rose. This occasioned some ill feeling on the part of her godmother, but all the dissensions between the two families were terminated by the Archbishop of Lima, who regularly conferred the new name on the young saint in confirmation.

The infancy of St. Rose was filled with instances, not merely of eminent childlike piety, but of heroic virtue such as is rarely attained even among religious people of mature years. She delighted in prayer as soon as she learned to speak, and practised self-denial in her pleasures and her meals at an age when most children scarcely know what that virtue is. Her childhood was disturbed by several severe visitations of sickness, which she bore with extraordinary patience. The serene fortitude with which she submitted to three distressing surgical operations during one of her illnesses, showed her parents that her frequent meditations before the image of her crucified Saviour had not been made in vain.

Even at that age, when the love of gay clothing is compatible with childlike innocence and unmixed with any sentiment of vanity, Rose manifested a marked aversion to every thing that savored of display or luxury. She feared pride and the slavery of the senses with a deep supernatural fear, far above her years and the strength of nature. Her unceasing study was how she might most effectually combat her senses, and to this end she always avoided fruits and the food most pleasing to the taste, and lived on bread and bitter herbs alone. In all her austerities too, she was very careful to conceal them as much as possible from the observation of her household, and to avoid all appearance of singularity. Before she was six years old, she resolved to consecrate herself absolutely and entirely to the service of God, and made a vow to that effect.

The mother of the saint was a vain and ambitious wo-

man, and was anxious to have her daughter appear well in company. She was proud of the beauty and sweetness of her daughter's face, and wished her to resort to the common methods to preserve and heighten her attractions. But Rose, while in all matters but these she obeyed her parents as if in their commands she heard the voice of God, could not be drawn from her purpose of self-consecration, and would do nothing which might lead her to indulge in vanity. She cut off her flowing ringlets, and rubbed her cheeks with a kind of pepper which blistered them, in order that her beauty might not be a snare to others, nor an occasion of temptation to herself. She was much chagrined at one time by being compelled to wear a wreath of flowers upon her head; but she submitted to her lot without murmuring when she found that her objections were disregarded. Afterwards, however, when her mother removed the wreath from her head, she found that Rose had placed in it a sharp pin, which pierced her innocent brow, and must have kept her in the most intense pain. Thus did she battle with temptations of vanity, and overcome them by severe mortification of her unoffending flesh.

St. Rose devoted several hours each day to mental prayer. But all her devotion did not prevent her being of great assistance to her parents in the maintenance of their large family. Her needle seemed to be gifted with an extraordinary power, — she accomplished so much, and did every thing so well. It must not be supposed that, because she gave much time to prayer, and delighted to meditate on the sorrowful mysteries of Calvary — because she planted bitter herbs in her garden, and set up little wooden crosses therein — because she constantly afflicted her innocent body with harsh austerities, and practised an unremitting self-denial; — it must not be supposed that these things made her sullen and gloomy. There was no despondency in her religion. A heavenly joy dwelt in her heart, and inspired her every word and look. Her cheer-

fulness fascinated all with whom she came in contact, and her natural refinement, joined with the graces of mental culture, gave her an ascendency which would have been very dangerous to one who had less humility.

As Rose grew up, her loveliness of person and of character attracted much attention among the people of her native city, and put her holy resolutions to a severe test. A wealthy lady endeavored to secure her in a matrimonial engagement with her son. Rose's parents were greatly elated at the prospect of so advantageous an alliance, as was natural with people who were in straitened circumstances, and who were accustomed to act from low and worldly motives. They therefore used every means to obtain her consent to their wishes. But Rose told them firmly, but affectionately, that she had determined to consecrate herself to a heavenly Spouse, and that not for all the wealth of Quito — not even for her love for them — could she entertain the thought of abandoning a purpose which she felt in her heart was pleasing to her God and Saviour. This excited the anger of her parents, and they poured out bitter reproaches upon the pious girl, and used blows, and every description of cruel treatment, to cure her of what they considered her stubbornness.

From her earliest years Rose had always cherished an especial devotion to St. Catharine of Sienna, and as she advanced in life she could not but be impressed by the resemblance which her trials bore to those which had formed the discipline of that great ornament of the Third Order of St. Dominic. It was natural, therefore, that she should look to that Order as the asylum where she might find a heavenly balm for all her sorrows. As soon as her determination to take the religious habit was seen she was solicited to enter various religious houses where her holiness was known; but she remained faithful to her early inspirations, and was confirmed in her choice by the consideration of the fact that in the Third Order of St. Dom-

inic she might still live in the world, and thus render some assistance to her parents. So in August, 1606, she received the Dominican habit, and commenced her religious life.

It would be difficult to conceive of her living in closer union with God than she had during her entire life, but she began her career as a religious by increasing her devotions and austerities. She found her chief pleasure in meditation, to which practice she devoted some three hours daily. Her fasts were so severe that her director was several times obliged to constrain her to moderate them. She endeavored in every way to render herself conformable to the image of her crucified Lord. Her pillow was a stone, and every night before she laid her head upon it, and every morning when she arose, she washed her mouth with gall. She wore under her veil a band of silver set around with sharp points, which punctured her head, that the crown of thorns and the sufferings of our Lord in his passion might be ever present to her mind. The limits of this brief sketch will not allow us to go more fully into the life this holy virgin led as a daughter of the great St. Dominic. A full and admirable Life of her has been published by the Fathers of the London Oratory, and should be read by every person who wishes to appreciate the character of St. Rose, or who feels any wish to rise to a higher and more unworldly life.

St. Rose foretold her death several months before it took place, and also that it was reserved for her to make her life more like that of her heavenly Spouse by the sufferings which she should endure in terminating it. Her prophecies were amply fulfilled. During the three weeks preceding her decease she was afflicted with a complication of disorders which baffled the skill of all physicians, and seemed too much for human nature to bear even for a single hour. Racked with the most excruciating pains, and tortured with a burning thirst, she lay upon her hard

bed serenely and patiently meditating on the mercies of God, and refusing to take any thing but gall and vinegar to quench the fire of fever that was consuming her. On the 24th of August, being the feast of St. Bartholomew, 1617, she passed hence in a rapture of divine love, in the thirty-second year of her life. The funeral honors which were paid to St. Rose showed in what estimation she was held by all classes of the inhabitants of Lima. The cathedral chapter, the senate, and all the chief citizens, served by turns in bearing her body to the Dominican church, where it was entombed. The fame of her sanctity spread throughout Peru, and it was with difficulty that the people were restrained from invoking her as a saint immediately after her death. Several unmistakable miracles were proved, by one hundred and eighty witnesses, to have been wrought by her means. The Holy See, after a careful examination, set its seal upon her as one of the chosen souls of God. She was beatified by Pope Clement IX., in 1667, and solemnly canonized three years later by Pope Clement X., and her feast fixed for the 30th of August.

Perhaps some who read this sketch may think that such a life as that of St. Rose is not intended for an example to them. They are engrossed, they may say, by occupations which necessarily distract them from spiritual interests, and it cannot be expected that they should practise any extraordinary self-denial, or do any thing more than is absolutely required to keep them from losing the name of Christian. But the truth is, it is to just this class of negligent and self-indulgent Christians that the pure and mortified life we have sketched most urgently appeals. It shows the prophetic wisdom of the Apostolic See, that it should have honored with canonization such a saint as this shining model of self-abnegation, in a hemisphere which was to become the abode of a worldly and materialistic spirit, more arrogant and more exclusive in its exactions than the Church has ever before had to combat in a land professedly

Christian. If it be true, that "friendship with the world is enmity towards God," then the life of a saint, whose whole career was one continued act of the love of God and detestation of the world and its maxims, is worthy of the study and imitation of every Christian. And they who are obliged to live in the whirl of society, among people devoted to money-getting and money-spending, to the vanities and unrealities which hem them in on every side, need to imbibe something of the heroic spirit of St. Rose of Lima if they would preserve their faith, and would cherish the hope of ever sharing in her blessedness.

SAINT AGNES,

VIRGIN AND MARTYR.

Dark the pretor sat, his hands
  Pointing to the statued gods:
Round his throne the lictor band
  Reared their axes, and their rods.
"Sacrifice!" the concourse cried—
  "Sacrifice, and thou art free."
"Christ I serve," the maid replied;
  "That is life and liberty." AUBREY DE VERE.

SAINT AGNES, from the very age of her glorious martyrdom, has been regarded by the Church as a special patroness of the virtue of purity. Her short life contained few incidents to distinguish it above that of other Roman maidens of her time, except those which accompanied her triumph over the enemies of Christianity, and which the devotion of more than fifteen centuries has piously preserved and commemorated.

She was born in Rome about the year 290, and was delicately nurtured, as are the offspring of the opulent. Her beauty won the admiration of all who saw her, even in her earliest childhood, and the modest dignity of her demeanor lent a new grace to the comeliness of her person. From her very infancy, she had no desire to join in the amusements of the families that ranked with hers, and regarded with distaste the display that she saw on every side. For the most splendid earthly apparel seemed mean and unworthy in the eyes of her who had chosen for herself that stainless robe of those that "follow the Lamb whithersoever he goeth;" and the society of the worldly and thoughtless had no attractions for one whose heart dwelt constantly in that presence before which the ser-

aphim veil their faces and the saints lay down their crowns.

The beauty of Agnes won for her many admirers, and a rivalry sprang up between several wealthy young noblemen as to which should gain her hand. They attributed her apparent indifference to their attentions to her natural modesty, and hoped that as she grew older she would throw off her reserve and manifest her preference. At last, wearied by their importunities and pained at the artifices which were resorted to in the hope of gaining her favor, she told her admirers that all their hopes were vain, as she had pledged her heart's best affections to a heavenly Spouse. The womanly dignity and firmness with which she announced her determination commanded the respect of her disappointed suitors; but the consciousness of her superiority to their worldliness grew upon them as they withdrew from her presence, and their affection was soon changed into that uncontrollable anger which springs from wounded self-love.

The Christians of the Roman Empire had enjoyed for a time a respite from persecution; but, just before this period of which we are writing, the Emperor Diocletian had yielded to the bloodthirsty spirit of the enemies of the faith, and had issued the edict which was to add many glorious martyrs to the calendar of the Church. The rejected suitors lost no time in denouncing Agnes to the authorities as a Christian, thinking that if the terrors of the persecution did not avail to change her determination, they should at least have the satisfaction of revenge for the affront which they conceived to have been upon them.

So Agnes was brought face to face with the judicial representative of the power of the Roman empire. The judge himself was at first quite overcome by her beauty and gentleness. He laid aside even the stern dignity which belonged to his office, and endeavored with many kind words to turn her from her purpose, and to save her

from the fate to which the imperial edict condemned her if she persisted in her opposition to the established religion. But the cruel kindness of the judge was as ineffectual as the terrors of the impending law. Agnes never trembled nor changed color, but professed her faith with a firm and clear voice, and said that her troth was plighted to her Saviour, and that she could be no other's spouse but his. The anger of the judge was roused by her inexplicable calmness and self-possession, and he resorted with equal ill success to threats. At last he commanded all the usual instruments of torture to be prepared before her, and she was dragged into the presence of the idols, and told to offer incense to them; but she could not be induced to make any other movement with her hand save the sign of the cross. She looked with a placid eye on the terrible pageantry of death that surrounded her, and said that the rack and the fires could only shorten the time of her separation from her adorable Spouse.

Finally, the baffled judge thought of a new expedient. He threatened to send her to a house of debauchery, which was the resort of the most abandoned characters, where her chastity would certainly be sacrificed. He probably did not see what a testimony he was paying to the holiness and truth of the Christian religion by thus acknowledging that the Christian valued purity more than life, and that the thought of being stained with sin was to the Christian more terrible than all the torments with which the body might be afflicted. Even this frightful menace did not disturb the composure of the holy maiden. She answered that her Spouse was not only all-wise but all-powerful, and that he could save her from any evil which it was not his will that she should suffer: that she trusted in him, and that, doing so, she could not have any fear of man. Incensed anew by her calm inflexibility, the cruel magistrate ordered her to be exposed, in the place which he had designated, to the lust of all who chose to assail her.

During one entire night Agnes remained in that den of iniquity. Licentious soldiers, and profligates of all ranks, hearing what had been done, hastened to the place. Yet there, in the midst of danger, she remained unharmed, guarded by that "hidden strength of heaven"—a glorious illustration of the truth of the words of the great poet, Milton:

> "So dear to heaven is saintly chastity,
> That when a soul is found sincerely so,
> A thousand liveried angels lackey her,
> Driving far off each thing of sin and guilt,
> And in clear dream, and solemn vision,
> Tell her of things that no gross ear can hear."

Her holy serenity filled even the abandoned wretches who sought to harm her, with respect and awe. Only one of them dared to approach her, and he was stricken blind as he was about to lay his ruthless hands upon her. Agnes expressed aloud her gratitude to her Spouse and Protector, and prayed especially for him who had been foremost to do her wrong. Her prayer received an immediate answer in his restoration to sight. Her chaste presence made even those unholy precincts venerable, and ennobled even her lewd persecutors by inspiring in them a temporary sense of admiration for her and shame for themselves. The place where the saint was exposed to these cruel indignities is now adorned by one of the most beautiful of the smaller churches of Rome — St. Agnes, in the Piazza Navona. The rooms in which she spent that last fearful night of her earthly existence are still extant, and form the front part of the subterranean portion of the church.

Early the next morning Agnes was again summoned before the relentless prefect. In the clear, cool atmosphere of a Roman winter morning, she stood in the open Forum surrounded by all the symbols of the wealth and power of the declining empire. She was unfettered, for no manacles could be found small enough to enclose her

delicate wrists, and her guards seemed unwilling to perform the ungracious office of binding so innocent a charge. Once more she was questioned by the judge, and once more she asserted her unchanging faith, and the joy she felt at being found worthy to suffer something for Him who shed the last drop of his precious blood for her. The judge grew impatient at her seeming obstinacy, and, the ominous silence of the spectators being broken by some expressions of pity for the fair and heroic child, he resolved to terminate the unpleasant matter without delay. So Agnes was sentenced to decapitation for contempt of the laws of the empire, and the immediate execution of the judgment was commanded.

It was a strange sight. There, in the midst of a throng made up of the various classes of a populous city, stood that young Christian martyr clad in a simple white robe that only imperfectly symbolized the spotlessness of her pure soul. The casual passer by, who had lingered on his errand of gain or of pleasure, the rough soldier, accustomed to scenes of blood, the timid Christian, admiring the fortitude of the saint, yet fearing to express his admiration, — were among the witnesses of that thrilling scene. Some rough cheeks were wet with tears — some hearts that were strangers to the faith for which Agnes was about to die, swelled with anguish to see the sacrifice of one so young, so good, — but not a tear dimmed her mild, truthful eyes. Her fair features were illumined by the aurora of a blissful eternity. Not a word was uttered, and the silence seemed to weigh alike upon the prefect, the officers of the law, and the bystanders. The busy hum of the neighboring market place, the bubbling fountains, the fair sunlight, and the bright blue sky itself seemed to deprecate that inhuman deed, and all who stood there appeared to feel the vain remonstrance. But Agnes noticed none of these things: she heard only the voice of her divine

Spouse calling to her from on high: "*Arise, my love, my beautiful one, and come.*"

Agnes knelt down, and clasped her little hands in prayer, as the executioner unwillingly drew near. After a momentary pause, she put forward her hair over her head, that it might not obstruct the sword which was to consummate her happiness and glory. And here we cannot refrain from using the beautiful description which an eminent writer* has given of the same scene. "As the child knelt alone, in her white robe, with her head inclined, her arms modestly crossed upon her bosom, and her amber locks hanging almost to the ground, and veiling her features, she might not unaptly have been compared to some rare plant, of which the slender stalk, white as the lily, bent with the luxuriancy of its golden blossom. The judge angrily reproved the executioner for his hesitation, and bade him at once do his duty. The man passed the back of his rough left hand across his eyes as he raised his sword. It was seen to flash for an instant in the air; and the next moment, flower and stem were lying scarcely displaced on the ground. It might have been taken for the prostration of prayer, had not the white robe been in that minute dyed into a rich crimson — washed in the blood of the Lamb."

It was in the year 304 or 305, on the 21st of January, — the day now celebrated as her feast, — that this great saint entered into life. Her body was buried outside the walls of Rome by the side of the Via Nomentana, and the Emperor Constantine the Great built a church on the spot a few years after her martyrdom, in consequence of his daughter Constantia having been cured of a dangerous illness by visiting and praying at the virgin's tomb. This was repaired at different periods by several pontiffs, and it has within a few years been rendered one of the stateliest

* Cardinal Wiseman, in his charming tale, "Fabiola."

and most magnificent sanctuaries of the Holy City, through the munificence of His Holiness Pius IX. Her relics are there preserved in a rich shrine.

There is no person, however humble or elevated may be his position in life, who may not make St. Agnes his daily example. Her ardent love of God and her supreme hatred and dread of sin need to be kept constantly before our eyes. Especially in this worldly age ought we to strive to catch a little of the spirit of her heroic faith. We may not be called upon to declare our faith before a stern judge or under the uplifted sword of the executioner; but it requires something of the boldness of Agnes to uphold it in the face of an age which weighs every thing in the scales of material prosperity, and to live according to its holy laws in spite of the sharp tongues of its slanderers and contemners. St. Agnes loved the religion which was under the ban of the great Roman Empire, and which the rich and educated classes in Rome looked upon with contempt: she illustrated the truths of that religion in her daily life, and chose to die for it rather than to enjoy all that wealth and power could offer her in exchange for it. The sepulchre of the humble virgin is become glorious, and her intercession is invoked by many millions of believers, while the proud empire which despised her religion and slew its votaries has dwindled into a mere historical name; for "the weak things of the world hath God chosen that he may confound the strong." And can we hope to have any part in the blessedness of Agnes if we shrink from the worldly disgrace of professing that religion for which she died?

SAINT AMBROSE,

DOCTOR AND CONFESSOR.

Saint Ambrose, the glory of the Church in the third century, and one of the four great Latin doctors, was born some where in Gaul, about the year 340. His father was prefect of the prætorium, a tribunal charged with the decision of military causes, and his official duties carried him into Gaul, which was then subject to the Romans. While he was an infant, an incident occurred to which his mother and her friends attached great importance as a presage of his future greatness. A swarm of bees flew around his cradle, and some of them alighted on his lips, and then flew up high into the air, and were seen no more. This was esteemed a prophecy that he would be distinguished for his eloquence, as a similar thing happened to Plato in his childhood. Ambrose's father died in Gaul while he was yet a child, and he went with his mother and the rest of his family to Rome.

At Rome, Ambrose applied himself to his studies with great earnestness and success. He became a fine Greek scholar, was distinguished among his schoolmates as an orator, and attracted attention among the public men of the day, heathen as well as Christian. After completing his studies at Rome he went to Milan, which was the seat of the supreme legal tribunal of Italy, to perfect himself in civil law. He practised his profession with such ability that he received an appointment to a high office in the prætorium, and was afterwards made governor of the whole of northern Italy. The prudence and firmness with which he administered the government won for him the

admiration of all classes of the people. But a nobler destiny awaited him: praises, infinitely preferable to the applause that crowns the successes of a worldly ruler, were in store for him.

In the year 374, Auxentius, an Arian, who had usurped and held the episcopal see of Milan for many years, died. The city was in an uproar as soon as his decease was known: the Catholics were anxious to have their Church no longer subject to an heretical prelate, and the Arians were equally desirous to secure the succession to one of their faction. Ambrose, in his civil capacity, did all that prudence suggested, to promote the peaceful settlement of the difficulty. He went to the church where the election of a successor was to take place, and by his calmness and eloquence completely quelled the turbulence which had threatened to disgrace the assembly. While he was addressing the multitude, a child called out to him from the crowd, "Bishop Ambrose"—and the entire assembly, to his astonishment and confusion, took up the cry, and proclaimed him their unanimous choice as the successor of Auxentius. Now Ambrose was not, at that time, a Christian; he was only a catechumen, and his baptism seems to have been delayed from time to time in consequence of the multiplicity of his worldly engagements. Still the people, Arians as well as Catholics, had such entire confidence in the integrity of his character, that they chose him for their bishop. Ambrose sought to escape from the dignity which was offered him. He resorted to all sorts of stratagems to avoid it, and twice fled from Milan, and secreted himself; but the Emperor Valentinian, who was in Gaul, hearing of the matter, sent a command to his regent to ratify the election, and insure the acceptance of the see by Ambrose.

So Ambrose was baptized and promoted to holy orders, and on the 7th of December, 374, at the age of thirty-four, was elevated to the episcopate. His exemplary conduct attested the wisdom of the choice that had been made.

From the moment when the mitre was placed upon his head, he renounced all worldly honors and earthly ties. Except a sufficient portion for the maintenance of his sister, he divided all his property between the poor and the Church. He then gave himself unreservedly to the duties of his office, and to the study of the sacred Scriptures and the science of theology. He zealously instructed his flock in Christian doctrine, and labored so assiduously to root out the heresy which had been planted by his predecessor, hat in a very few years after he became Bishop of Milan carcely a single Arian was to be found in the diocese. But his efforts were not confined to the execution of the laws and to preaching to his people. He set them an example of devotion and Christian charity to which they had long been strangers. His fasts were most rigorous: daily he offered the holy sacrifice, and devoted hours to prayer and meditation. His charities to the poor seemed to outrun all limits of discretion, yet he never was straitened by his bounty. His residence was often thronged by crowds of people, who, attracted by his wisdom, and the holy uprightness of his character, resorted to him for counsel in affairs of every description.

In the year 381, the holy bishop held a council at Milan, by which the heresy of the Apollinarists, who denied the entire humanity of our Lord, was condemned. He also assisted in obtaining the removal of several Arian bishops from their sees, and promoted the cause of the Church at large by his counsel and his eloquent and forcible writings. At about this time the disputes for the sovereignty between the emperors of the East and West became very bitter. Jealousies, threats, and assassinations abounded; and in the confusion occasioned by this sad state of public affairs, the advocates of idolatry sought to obtain the authoritative reëstablishment of their profane worship in the empire. Their cause was espoused by Symmachus, an elegant scholar and orator, and an able statesman; but he

was confronted by Ambrose, whose eloquence triumphed even over that of the foremost man among the idolaters, and effectually prevented the emperor's yielding to their requests. The Empress Justina was an Arian, and used all her influence to promote the cause of those heretics. Under her favor many schemes were formed for the purpose of obtaining possession of the basilicas dedicated to the worship of the Catholic Church; so that Ambrose was obliged to resist the heretics, by taking possession of his cathedral, and refusing to leave it for several days together. He would not consent to his followers opposing force to force, for he said that a bishop's arms ought to be fasting and prayer, than which nothing was more powerful. The heretics also plotted to take his life, but they were unsuccessful in every thing, and the holy bishop was left in possession of the churches he loved so much.

In the year 390, the Emperor Theodosius, who by his generosity had gained the hearts of his people, and had established a strong claim on the sympathy of the Christians by his zeal in extirpating idolatry, outraged the better public sentiment of the empire by authorizing the wanton massacre of seven thousand people in the city of Thessalonica, because some of his officers had been killed in a brawl in that city. St. Ambrose, on hearing of this, wrote Theodosius a calm letter, setting before him in the strongest light the wickedness of the act he permitted, by which so many persons, innocent as well as guilty, were destroyed; exhorted him to do penance for his sins, and concluded by telling him that he would not offer the holy sacrifice in the presence of a man stained with innocent blood. The emperor was inclined to resent the boldness that undertook to dictate thus to him, and proceeded in state, a few days after, to the cathedral. Robed in his imperial purple, he approached the door of the church, — but was met at the porch by the inflexible bishop, who was accompanied by a very large number of his clergy.

The saint then forbade Theodosius to enter under pain of instant excommunication, and reminded him that though in the outward respect paid to him and his apparel and style of living, he might be an emperor, he was, in his sins and in the sight of God, only a man. "How can you," said the holy prelate, "lift up those hands in prayer, which you know to be stained with the blood of your unoffending subjects?" The emperor made some attempt to exculpate himself, and said that king David sinned. Ambrose answered, "True, you have followed David in sinning: now imitate him in repenting!" Theodosius submitted, and accepted the penance which the saint prescribed. For eight months he remained in his palace, clad in mourning, and bewailing his fault. At the end of that time, he went to beg absolution of Ambrose, at the porch of the cathedral; and the saint obliged him to take his place among the penitents, and make public confession of his sins. The subsequent life of Theodosius attested the sincerity of his repentance, and he bore witness to his veneration for the prelate, who had not hesitated to upbraid him for his sins, by declaring that he "knew but one true bishop in the world, and that he was Ambrose." The hastiness of temper which had betrayed him into his great crime was never seen in him again; and no prince was ever more lenient to offenders or more moderate in victory, than Theodosius, during the rest of his career. He died in January, 395, in the arms of St. Ambrose, to whom he intrusted his two sons, and begged the saint to treat them with the same paternal severity, if it were necessary, with which he had treated him. Ambrose preached the funeral sermon over his remains, and his obsequies resembled a triumph more than a funeral.

The saint only survived his royal penitent a little more than two years. He devoted himself to the last to his episcopal duties and his literary labors, and dictated his Commentary on the Forty-third Psalm while on his death-

bed. He died early in the morning of Holy Saturday, being April 4, 397, in devout tranquillity, having but a few minutes before received the holy viaticum. He was fifty-eight years of age. The writings of St. Ambrose are a splendid monument of his intellectual vigor and his scholastic attainments. He was one of the chief instruments in the conversion of St. Augustine, who is now classed with him among the great doctors of the Church. But the great glory of his life is his fearless treatment of the Emperor Theodosius. If Ambrose had been a man of haughty and overbearing temperament, his conduct might have been attributed to other motives; but he was naturally meek and gentle, and his inflexibility in treating with his imperial penitent must be considered as a manifestation of his stern sense of justice, which recognized no personal distinctions. He is now remembered with those other Christian heroes, like the great St. Leo, St. Gregory VII., St. Thomas of Canterbury, and others, whom kingly pomp could not blind to the duties of their state; and while men continue to respect integrity of character and single-hearted devotion to duty, the memory of that Bishop of Milan, before whom a Roman emperor trembled and bowed down, will not pass away.

SAINT FRANCIS XAVIER.

CONFESSOR.

His tongue, the Spirit's two-edged sword,
Had magic in its blade,
For while it smote with every word,
It healed the wounds it made.

Yet, who so humbly walked as he, —
A conqueror in the field, —
Wreathing the rose of victory
Around his radiant shield!

BRYDGES.

SAINT FRANCIS XAVIER, the Apostle of the Indies, and one of the companions of the great St. Ignatius in founding the venerable Society of Jesus, was born at the castle of his family, not far from Pampeluna, in the year 1506. His lineage was noble, and his father one of the chief counsellors of the King of Navarre. His parents had a numerous family, and Francis was their youngest child. He was carefully instructed under private tutors, and gave early signs of intellectual quickness, and of pious dispositions. His natural good humor made him a universal favorite with all who knew him, and great hopes were entertained of his future career. He manifested such remarkable talent that in the eighteenth year of his age his father sent him to Paris, where he entered the College of St. Barbara, and commenced the study of philosophy. He made rapid progress, and in two years received the degree of master of arts. He then began to teach philosophy at Beauvais, residing still in the College of St. Barbara. While he was living thus, and was daily making new friends, and building up his hopes of future greatness, he had the happiness to form a friendship with St. Ignatius of Loyola,

who was completing his studies in the same college. Francis had often rallied St. Ignatius concerning the poverty of his apparel, and told him that he thought he would be serving God much more effectually by ceasing to appear so singular, and to be a scandal to nearly all who knew him. Ignatius bore all his taunts with patience and good humor, and in return bantered him upon his worldliness, vanity, and ambition; and one day the repetition by St. Ignatius of the words, "What will it profit a man to gain the whole world and lose his own soul?" opened his eyes to his danger, and wrought the conversion of one of the greatest saints in the calendar of the Church.

Francis at once placed himself under the direction of the devout man whom he before affected to despise, and made every effort to root out his ruling passion, vain-glory, from his heart. The earnestness with which he set to work was most edifying, and his fasts and other austerities astonished even the mortified Ignatius. During the college vacation in 1535, he performed the spiritual exercises, under St Ignatius's direction, with extraordinary devotion and great profit. He resolved to forsake forever the glittering prospects which the world held out to him, and give himself to the work which Ignatius was then just preparing to inaugurate. On the Feast of Our Lady's Assumption in the same year, Xavier was one of the devoted six, who, with St. Ignatius, bound themselves by vow in the church of Montmartre, near Paris, either to go (as soon as their studies were completed) to the Holy Land to labor for the conversion of the infidels, or to devote themselves to any work which the sovereign Pontiff should select. In November, 1536, having finished their theological studies, the first nine companions of St. Ignatius (for they had been joined by three others in the course of the intervening year) started for Venice, where they had agreed to meet the founder of their company. They arrived at Venice in the following January, where they

met St. Ignatius, who divided them into two sections to serve in the hospitals of that city. Francis gave himself to this humble duty with all the ardor which he had formerly shown in his pursuit of worldly honors. He performed the most menial offices with a glad promptness which made him an example to all his companions, and triumphed over the weakness of nature by devoting himself especially to the care of the patients afflicted with the most loathsome and disgusting diseases.

In the summer of 1537, St. Francis was ordained priest, and with his companions took the vows of poverty and chastity. Early in the next year he accompanied St. Ignatius to Rome to assist in the foundation of the Society of Jesus. As the Holy Land was disturbed by war, the design of going thither was abandoned, and the members of the new Order awaited the commands of the supreme Pontiff. In the interval Xavier was placed at the church of *St. Lorenzo in Damaso* to preach to the poor. His zeal soon made its mark on the population of that quarter, and multitudes began to throng his confessional, when, by a singular dispensation of Providence, he was selected in the place of Father Bobadilla, who was ill, to go to Lisbon to join Father Rodriguez, and sail from thence for the East Indies, to plant the faith of Christ in those remote countries. St. Francis stopped some months in Lisbon until all the arrangements for his voyoge could be completed, and occupied himself in tending the sick and visiting the poor. The Pope appointed Xavier his apostolic nuncio in the East, with full authority to act for him. The King of Portugal took a deep interest in the enterprise, and wished to send the missionaries out in a regal manner, but the saint would not consent to receive from him even the simplest necessaries of life.

In April, 1541, St. Francis sailed with two companions in the ship of the Portuguese admiral for the land and the work with which his name was to be ever after associated. The

voyage was long and tiresome, but Xavier lost no moment during its slowly-creeping hours, for he looked on the whole ship's company as being his particular spiritual charge. They stopped at Mozambique and other places, so that thirteen months passed away before they found themselves at the end of their voyage. They landed at Goa, in India, in May, 1542, and proceeded immediately to the residence of the bishop of that see, to whom St. Francis presented his credentials, and said that he should not use his authority without his approbation. The zealous prelate embraced the saint, and promised to support him in all his measures for the advancement of the great work he had undertaken. The Portuguese inhabitants of Goa were at that time living, almost universally, in neglect of their religious duties, and were a scandal even in the eyes of the infidels. Xavier went among them, and his ardent zeal and winning charity soon turned the tide of irreligion and immorality which was overwhelming them. In six months their reformation was effected, and the saint, having acquired some knowledge of the Malabar language, went to Cape Comorin, some six hundred miles distant from Goa, which was inhabited by a people most of whom had been baptized by the Portuguese, but who were Christians only in name. To the instruction and reformation of these degraded people the saint devoted himself with wondrous success; and then returned to Goa to obtain assistants for a field of labor which seemed to grow larger at every step he advanced into it. On his return he journeyed inland to Travancore, where the gift of tongues was miraculously conferred on him, and he began to instruct the people in their native language. He sometimes preached to thousands of people in the open air, and soon established a Christian community in the very centre of heathenism. He did not hesitate to confront the Brahmins, and exposed their errors and corruption with a boldness that made the people regard him with

awe. On one occasion, when his work seemed to be productive of no good fruit, he performed several miracles; among them was the raising of a dead man to life; and these had such an effect on those who witnessed them, that in a few months nearly the whole population was converted to the Christian faith.

The limits of this sketch will not allow us to follow the Apostle of the Indies in all the particulars of his glorious career. It is enough to say that he visited many places in India, and wherever he went reformed those among th Christians who had forgotten their religious duties, and converted thousands of pagans, who had never before heard the name of their Redeemer. In 1549 he went to Japan, where he sowed the first seed of Christianity — a seed which grew so wonderfully that in a few years the Christian population of Japan was numbered by hundreds of thousands. The saint remained there more than two years, and then returned to India and sent a body of zealous missionaries to carry on the work which he had so successfully inaugurated. The all-embracing zeal of Xavier then prompted him to turn his eyes towards that vast empire which then, as until lately, closed its ports against all efforts to Christianize its immense population. He saw the missions he had established in India flourishing under the care of the missionaries of his Order, and he yearned to plant the faith in China. To desire, to resolve, and to execute, were, with this great apostle, one and the same thing, wherever the work of his Master was concerned; and he sailed for China. After passing through great dangers by sea, he arrived at Sancian, a barren island near Macao, on the coast of China. The government of China had threatened with death any European who should land on its shores, and the Christians who lived at Sancian implored the saint not to proceed further in an enterprise which would be certain death if persisted in. Their pleas of worldly prudence were entirely lost on the zealous

apostle. He saw the field of labor before him — hundreds of millions of human beings, for whom Christ died, sunk in paganism, living and dying in ignorance of their redemption — and he gave no thought to the dangers which stood in the way of the accomplishment of his great designs. He waited patiently for an opportunity, and at last he found one. He made an agreement with a captain of a vessel, who promised to land him on the coast of China. Though enfeebled in health, Xavier went on board the ship; but the God whom he had served so faithfully was pleased to accept this expression of his will to extend the glory of his name, instead of demanding the deed. He grew worse so rapidly that the captain was obliged to put him on shore again; and there, on that bleak, inhospitable coast, under a poor hut, which imperfectly protected him from the winds, Xavier, tended by a faithful Portuguese, lay for several days racked with the piercing pains of a pleurisy fever. His glorious prospects, the hopes which had cheered his youth, and of which he used to talk to St. Ignatius at the college in Paris, had not, in his young imagination, it is true, such a termination as that; but what more could the heart, which had been quickened by divine grace, desire? He was a martyr in will, and his last efforts had been expended in the cause of God. He had labored for years to imitate his crucified Master: could he ever have hoped to imitate Him more closely than in the poverty, and loneliness, and severe bodily pain of that last hour? But in spite of his destitution, in spite of all his sufferings, the joys of heaven lighted up his death bed with glory. Enraptured by the vision of the Saviour whom he had loved and served so well, he breathed out his soul in an aspiration of divine love on the second of December, 1552, when he was forty-six years old. His remains were carried to Goa, and were found to be incorrupt on their arrival, notwithstanding the quicklime which had been placed around them to consume the flesh.

The right hand of the saint, which baptized so many thousands, is now preserved in a golden reliquary over the altar which is dedicated to his honor in the sumptuous church of his Order in Rome. His relics have been honored with many miracles, which, like those that he performed during his life, are attested by Protestant and Pagan as well as Catholic witnesses. He was beatified by Pope Paul V., in 1554, and canonized by Pope Gregory XV., in 1662.

The Order which St. Francis Xavier assisted in establishing still continues to pursue its glorious and laborious course, through good report and through evil report, (especially through the latter;) and is now organizing a vast scheme of missionary efforts in the field for which that heroic apostle longed with his heart's last pulsations. The arms of Catholic France and heretical England have opened the way for the carrying on of that divine work which was commenced by this wonderful man, in the contemplation of whose career infidelity forgets its scoffs, and Protestantism lays aside its prejudices; and whom even a Scotch reviewer calls "the canonized saint, not of Rome only, but of universal Christendom."

SAINT JOHN OF THE CROSS,

CONFESSOR.

Through this desert, day by day,
Wandered not his steps astray,
Treading in the royal way. PARADISUS ANIMÆ.

SAINT JOHN OF THE CROSS, the associate of St. Teresa in her reformation of the Carmelite Order, is one of those saints who, by the persecutions they endured and the pains they voluntarily inflicted upon themselves, remind us that the spirit of Christianity is the spirit of the Cross, and that we must enter into the kingdom of God through many tribulations. St. John was the youngest of three children, and was born at the village of Fontibera, near Avila, in Spain, in the year 1542. His father was a weaver, and his name was Gonzalez d'Yepes. Amid all their poverty, his parents were very devout, and John's first lessons were concerning his duty towards God. From his infancy he took greater pleasure in prayer than in childish sports, and was remarkable for his devotion to the blessed Mother of God. While he was still very young, he was placed under a master to learn a trade, as his parents could hardly earn sufficient to supply their daily wants. But he was unable to accomplish much, and a gentleman who had devoted himself to the care of the sick and distressed, noticing John's devout appearance in church, took the child to live with him and assist him in his works of charity.

John entered into this work with a hearty earnestness that charmed his newly-found friend and protector, and increased his own devotion and charity to a wonderful degree. His protector, seeing how strongly he was inclined

to the service of God, sent him to a college of the Jesuits, where he studied the classics and philosophy with great success. His time during these years was about equally divided between the Church, the college, and the hospital of the poor. He practised great austerities, and his devotion to his studies never seemed to interfere with his religious recollection, nor to make him unmindful of greater interests than those which are merely intellectual. As he grew older, and saw the dangers of intercourse with the world, his pure soul began to long for the security and tranquillity of the religious life, and in 1560, when he was eighteen years of age, he received the habit of the Carmelite Order, at the monastery of St. Anne, at Medina, taking at the same time the name of John of the Cross.

Soon after he entered the Carmelite Order, his superiors sent him to the University of Salamanca, where he completed his philosophy and studied theology. At Salamanca he chastised his body with incredible austerities, and showed that the name he had recently taken was not a mere unmeaning title. He distinguished himself in his studies, and at the age of twenty-five was promoted to the priesthood. The privilege of offering the Holy Sacrifice, for which he cherished a most profound devotion, of course increased his fervor, and, longing for more complete separation from the world, he thought of entering the Carthusian Order. He mentioned this design to St. Teresa, who was then planning her reformation of the Carmelites, and that holy nun counselled him to wait a while, and see what was to be the success of her enterprise. After a time she instituted her reform, and at the same time obtained permission from the general of the Carmelites to establish a reformed house of monks. John gladly entered into the great work, and went to Deruelle, where, under the direction of St. Teresa, he commenced the first convent of monks of the reformed Carmelite Order. The community of Deruelle took their vows on Advent Sunday, 1568, and

the Barefooted Carmelites were established. The institute was approved by the sovereign pontiff, St. Pius V., and confirmed by his successor, Pope Gregory XIII. The perfect self-devotion and fervor of St. John and his companions were very contagious, and the reform was soon extended into other provinces. St. John seemed to increase his mortifications and their severity in proportion as he advanced further in the way of perfection. Indeed so rigid did he become in regard to his rule of life that St. Teresa was obliged to counsel him to moderate his austerities, lest he should diminish his usefulness and shorten his life. He had much to suffer, however, in his spiritual life. There was a time, after he had tasted the delight of contemplation, and had seemed to have attained that perfect union with God which is so rarely vouchsafed to mortals in this world, when his soul seemed to be the prey of evil spirits. All his natural love of prayer passed from him, and he was a victim to the worst temptations that assail the soul of man. But he sustained himself heroically through this great trial, casting himself upon God, and feeling more than ever his entire dependence upon divine grace. He was twice assailed in this way, and then, like a calm after a tempest, there came to him that peace which surpasses comprehension, and is a reward for the severest afflictions humanity can know.

His life was a succession of severe trials; for, as soon as he was freed from his interior darkness, God permitted him to suffer from persecution. The brethren of his Order became his persecutors. Many of the Carmelites, who were living under the mitigated rule of their Order, deprecated the severe austerities prescribed by the reform of St. Teresa, and though her reformed rule was not binding upon them, they looked upon it as a reflection upon their way of life, which was less austere, and feared that in the course of time it might be forced upon them by the head of their Order at Rome. To prevent this they gave way

to their angry passions, and assailed St. Teresa with all manner of calumnies. As St. John was her chief coadjutor in this great work, they also assailed him, not merely with their tongues, but with open violence. They procured his condemnation as a fanatical innovator and apostate in a chapter of their order — and then cast him into a loathsome dungeon, lighted by an aperture about the size of a man's hand, at Toledo, where he remained for nine months. But the sufferings which he was called upon to endure at the hands of misguided men were more than compensated by the consolation and joy with which God crowned him. His body suffered much during his imprisonment, but the tranquillity of his soul was undisturbed. At last sickness came to his relief, and his persecutors were constrained to remove the uncomplaining victim of their injustice to one of their convents, and to treat him with more clemency. He was afterwards, through the influence of St. Teresa, set at liberty, and immediately returned to the holy work which was so near his heart. He founded several convents under the reformed rule, and filled many high offices in the Order. His humility prompted him to shun as much as possible all positions of power and influence, and he really appeared to consider himself the most unworthy of his brethren. He prayed fervently that he might not pass a day without suffering something for his Lord, and that he might not die as superior, but rather end his life in such humiliation as should make him most conformable to his crucified Saviour. The sight of a crucifix frequently threw him into an ecstasy of divine love, and his meditations on the passion of our Lord were frequently continued for hours.

Amid his constant and varied occupations, and the sufferings he endured in two terms of persecution from his brethren, he yet found time to write several admirable treatises on mystical theology, which are still extant. The last years of his life were so broken up by sickness and

persecution that it seemed as if his prayer had indeed been answered. He died while he was undergoing the second persecution, to which he was subjected by his erring brethren; but he died in peace and happiness, for he saw the work to which he had devoted himself established on a firm basis, and felt that inward consciousness of duty done which is the only source of joy in the last hour. He died at Ubeda, on the 14th of December, 1591, in the fiftieth year of his age. He was canonized by Pope Benedict XIII., in 1726, and his feast fixed for the 24th of November. His relics were honored by many miracles, but they are all outshone in splendor by the great miracle of his pure and self-denying life amid such terrible sufferings, and of his complete contempt for all mere human consolations.

SAINT ELIZABETH OF HUNGARY,

WIDOW.

Elizabeth the queen
Of royal race and mien,
Sweet mother Church doth celebrate to-day:
A crown of glory now
Adorns that gentle brow
Which bore another crown while on the way.
LYRA CATHOLICA.

SAINT ELIZABETH OF HUNGARY, the Patroness of the Poor, was the daughter of Alexander II., king of that country, and was born in the year 1207. In her infancy she was promised in marriage to the young son of the Landgrave (or grand duke) of Thuringia, Louis, who was by six or seven years her senior. That the young couple might learn to love each other, the Princess Elizabeth was sent in her fifth year to live at the court of the Landgrave, where she was educated, with her future husband and his little sister Agnes, under the care of a pious and accomplished lady. King Alexander allowed his daughter a sufficient sum to maintain her as became her royal state; but the wealth at her command, and that by which she was surrounded, were powerless to destroy the tranquil recollection of her mind in the thought of God. She was devout from her very infancy, and often stole away from her playmates to seek the consecrated solitude of the palace chapel. There, kneeling before the tabernacle, where He whom she loved with all the ardor of her pure young heart consented to dwell, she was frequently found offering up that unuttered devotion of a spotless soul so precious in His sight. Even in those tender years she delighted to deny herself something for the love of God, and to her austerities added a most affectionate charity to the poor.

Elizabeth was an especial favorite of Hermann the Landgrave, who looked upon her with paternal love, and encouraged her in all her pious practices, and she felt his death, which occurred in 1216, when she was nine years of age, to be one of the severest afflictions that could have visited her. It did indeed prove so; for after his death, Louis, her betrothed, who was sixteen years of age, became the Landgrave, and he was in a great measure dependent upon his mother, the Duchess Sophia, whose worldliness was in striking contrast to her deceased husband's piety, and who constantly upbraided Elizabeth for her unprincess-like conduct. The Duchess also tried to cure Elizabeth of her oddities, as she called them, by instructing her daughter Agnes to reproach her for her fondness of prayer and meditation in the chapel, and to deride her simplicity in dress, and her kindness to all the poor she saw. The servants and hangers-on of the court, when they saw this disposition in the Duchess and her daughter, were not slow to imitate it, and between them all the poor Princess Elizabeth would have had a very unhappy time, if she had not esteemed it a heavenly boon to be permitted to suffer something for her devotion to her heart's dearest love. The ridicule which was heaped upon her in the court only served to make the society of the poor and humble dearer to her, and the injustice which she experienced among her fellow-beings united her day by day more closely to God. One of the ancient writers of her beautiful life, speaking of this period in her career, says, "As the lily among thorns, the innocent Elizabeth budded and bloomed in the midst of bitterness, and diffused around her the fragrant perfume of patience and humility."

On the Feast of the Assumption of Our Lady, 1217, Elizabeth gave a striking example of the childlike simplicity and loving humility of her character. She went to solemn Mass in St. Mary's Church, Eisenach, in company with the Duchess Sophia, the Lady Agnes, and several per-

sons of the court. All were clad in their richest robes, and the two young princesses wore golden coronets upon their heads. When they entered the church, and knelt at the faldstool prepared for them, Elizabeth's eyes rested on the crucifix, and she instantly took off her crown, and laying it on a bench at her side, prostrated herself on the pavement of the church. The Duchess indignantly remonstrated with her, and said that such conduct might be all very well for peasants and old women, but in a princess it was ridiculous and absurd. Elizabeth's only answer, as she raised her serene face and tearful eyes to the frowning brow of her worldly monitor, was, "Dear Lady, do not blame me; how can I have the heart to mock my God and Saviour crowned with thorns, by kneeling before him with gold and jewels upon my head?" The Duchess shrank back before this rebuke, and the simple devotion of the holy Princess was disturbed no more that day.

Just in proportion as the saint grew in the knowledge and love of God did the hatred of the Duchess-mother and all the people at the court of the Landgrave increase towards her. The Duchess used every effort to induce her to enter a convent, and then got her son's councillors to use their influence to have her discarded, and sent back to Hungary. But the young Duke Louis walked in the steps of his devout father, and all the efforts of his courtiers could not prejudice him against one whom he tenderly loved and had regarded from childhood as his bride. Elizabeth's humble patience, amid all her trials, increased his love for her, and added to it a sentiment of veneration, which gave to his human affection something of the unchangeableness of divine charity. So the wicked schemes of his worldly mother and the courtiers were defeated, and in the year 1220, the marriage of Louis, Duke of Thuringia, with the Princess Elizabeth of Hungary, was celebrated with great splendor and pomp at the Castle of Wartburg.

The life of the dear St. Elizabeth, as the historians of

her life delight to call her, in the state of marriage, was in beautiful harmony with her career as a child. Adorned with all those personal attractions which command the homage of the world, she added to them the less transient charms which spring from piety and humility. Elizabeth was happy in possessing the love of such a man as the Landgrave Louis. In his character were united all the gifts which qualify one to be a prudent ruler, and all the virtues which constitute a Christian. Their union was (in the language of the greatest of English poets) a "marriage of true minds." All who saw them felt that it was indeed a sacrament which had linked their fates together. Elizabeth, when she found herself at the head of a household, organized her establishment with a discretion and wisdom which made all her dependants respect her, and won the admiration of her husband. She cut off all expenditures for mere vain display, and by her prudent oversight of affairs was enabled greatly to increase the alms of the ducal palace. In dress she gave an example of the most perfect modesty and simplicity; and visitors were wont to say that she made the plainest woollen garment seem to be made of silk or brocade by her grace in wearing it. On state occasions she appeared in the ordinary robes of court, lest she should expose her husband to the suspicion of niggardliness with regard to his household; but, as a general thing, comeliness, rather than costliness, was her rule.

She used to practise many severe mortifications, and under her finest clothes wore a hair-cloth, to shield her from any temptation to indulge in pride or vanity. Yet the secret austerities which she practised did in no wise interfere with her blithesomeness of spirit, or hinder the performance of any of her daily duties. Her husband never tried to moderate any of her austerities, nor to interfere with her devotions in any way. He looked upon her as his guardian angel, and could not think of doing any thing to interrupt the union of her pure soul with God.

Her devotion was of that bright and cheerful character which shuns all exaggeration and affectation, and makes itself felt even in the simplest actions of daily life.

But the chief glory of the dear St. Elizabeth's character was her charity to the poor. In these worldly and materialistic days we call the times in which St. Elizabeth lived the *Ages of Faith;* and they were no less truly the ages of charity. There were no poor-houses in those days. Poverty was not considered a crime, and its victims were not obliged to live in institutions where they must necessarily be brought in contact with the degraded and vicious. The "dark ages," as they are called, were not dark enough for that. The poor were cherished by the Church as the chosen ones of the fold of Christ, and it was impressed upon the powerful and wealthy in every way, that "the hand of the poor is the treasury of God." Yet in those ages, distinguished above all that preceded or followed them for unbounded generosity to the poor on the part of people and princes, the charity of St. Elizabeth shines out with a brilliancy all its own. From her early childhood, to succor the needy was the ruling thought of her every waking hour. Her love of the poor seemed to grow and strengthen with her increasing years. The liberal alms which her husband placed at her disposal could not satisfy the yearnings of her heart, and she despoiled herself that she might feed and clothe the unfortunate. And her charity was not content with merely dispensing its bounty at her palace gate; she sought the victims of want and disease in their own poor homes, and carried joy and consolation to many abodes that had else been dark and cheerless indeed. Her bright faith and tender devotion stood by many a death-bed in the humblest cottages of her husband's principality; and the people loved her with a rapturous affection when they saw her, as they often did, assisting at the burial of some of the poorest of the poor. She did not shrink either from ministering to the necessi-

ties of that terrible scourge, the leprosy. She dressed their sores, and tended them with the same care that she would have shown towards a sick brother or sister, and triumphed over natural disgust by the most heroic exertions. She seemed really to see her Saviour in the person of every sufferer, however repulsive, and went to all such works of mercy with a joyful alacrity which showed that she considered every such opportunity a heavenly blessing.

Some of the poor, who lived upon the bounty of the pious Duchess, were too infirm to climb up the hill on which the castle where she lived was situated; so she built an asylum for them near the foot of the hill, where they lived, and where she made it her daily duty and pleasure to wait upon them with her own hands. Living in the midst of riches, Elizabeth was devoted to poverty, and she was the first to introduce the Third Order of St. Francis of Assisi into Germany. She saw what a great assistance its simple rule might be to devout persons living in the world, and instituted it by associating herself with it, and regulating her life by the written wisdom of the seraphic apostle of holy poverty. There is no saint in the Church's calendar who presents us a more splendid example of holy poverty in the midst of princely wealth than St. Elizabeth of Hungary; nor is there one who in her poverty was richer than she with those spiritual possessions which far outweigh "the wealth of Ormus or of Ind."

In the year 1226, Thuringia was visited by a terrible famine, which called all Elizabeth's active mercy into exercise. The Duke, her husband, was absent in Lombardy, and she was obliged to take measures for the relief of the entire duchy. She distributed all the money in the ducal treasury among the needy, and then caused her husband's granaries to be opened, and the flour and grain to be distributed in small quantities, so that there might be no waste, among the starving people. The officers of the household made great opposition to this, but the benevo-

lent Duchess said that she could not see her husband's subjects perishing of hunger while there was a possibility of relieving them. She had a great quantity of bread baked daily at the castle and distributed at the gate. During the season of scarcity more than nine hundred persons were dependent upon what they received at the gate of the castle of Wartburg to keep them from absolute starvation. She established in Eisenach two hospitals for the poor, and in connection with one of them an asylum for orphan children, and visited them twice every day, to be sure that the wants of her poor clients were properly provided for. Even the inmates of the prisons were visited by her, and many a poor wretch, who had resisted all the exhortations of preachers and the stings of his own conscience, found his hard heart melted to penitence by the kind and affectionate solicitude of the merciful Duchess of Thuringia.

In the year 1227, Elizabeth had much to suffer from the departure of her husband to join the crusade for the recovery of the Holy Sepulchre. The pious Duke felt the separation no less than Elizabeth did, but he felt that duty to the cause of religion was to be preferred before all else. Elizabeth bore his departure with heroic fortitude, but it appeared to cleave her heart in twain. Conjugal love in her heart seemed to be intensified by the pure faith that dwelt there, and by the union that existed between it and her love for her Saviour. The purity and simplicity of religion seemed in the hearts of Louis and Elizabeth to be combined with all the energy of the most ardent human affection. But a still severer trial was in reserve for that tender heart. The Duke died before reaching the Holy Land. The terrible intelligence of her bereavement plunged Elizabeth into affliction, that seemed about to border on despair, but the great Consoler, whose ministering angel she had so often been to others, raised her from the dark abyss, and her heart found peace in that love which death cannot destroy nor interrupt.

The saint was left a widow with four children in the twentieth year of her age, and it was then, when her natural protector was taken from her, and her heart began to feel its loneliness, that she obtained, through great tribulation, that perfect conformity to her crucified Lord for which she had always prayed. Envy and jealousy, which had been held in check during her husband's life, broke forth upon her as soon as he was dead. Her husband's brothers, who were ambitious and unscrupulous men, stirred up a faction against her by accusing her of squandering the revenues of the duchy upon the poor; and, taking forcible possession of the Castle of Wartburg, they turned her out of doors with her children, and forbade any of the people in the town to harbor her. She went directly to the church of the Franciscans, and begged the fathers to sing a solemn *Te Deum*, to thank God for his mercy in uniting her to him by showing her the wickedness and ingratitude of the world. She wandered about for several days — she who had fed and clothed thousands — and begged from door to door for bread and a night's lodging. The chief barons of the duchy, and many of the people, were moved at her distress, and demanded of the usurpers that Elizabeth should be restored to her rights. Seeing that the moral force of the land was opposed to them, they at last yielded, and she was permitted to return to the castle. She renounced the government of the duchy, but saw it reserved for her son. Her property she devoted entirely to works of charity. She afterwards left Wartburg and retired to a small house at Marpurg, where she spent the remainder of her life in the exercises of active charity and fervent devotion. Her father, the king of Hungary, tried to persuade her to return to him, but she preferred the simplicity and humiliation of her cottage, and the service of the most loathsome lepers, to the society of a royal court. She died in a state of tranquil happiness, which showed how little terror death had for her white soul,

on the 19th of November, 1231, in the twenty-fourth year of her age. Her relics were honored with many miracles, and her sanctity was so unquestionable that she was solemnly canonized only four years afterwards by Pope Gregory IX.

Many lives of this great saint have been written in the six centuries which have passed away since she received her heavenly crown. That which is best known is the work of the eminent French writer, the Count de Montalembert, and is written in a style so touchingly beautiful that it seems little short of profaneness for a feebler pen to attempt the description of a career so glorious. If this brief and unsatisfactory sketch of a life so full of Christian heroism, shall have awakened a single sentiment of admiration in the minds of any of our readers, we counsel them to lose no time before they obtain the work of the eloquent Montalembert, (which is translated into nearly every European tongue,) and by its perusal build up in their hearts the virtues which the dear St. Elizabeth so splendidly illustrated in her life.

SAINT STANISLAS KOSTKA,

CONFESSOR.

Gentlest guardians marked serene
His earthly hope, his liberal mien;
Took counsel from his guiding eyes,
To make this wisdom earthly wise.

EMERSON.

SAINT STANISLAS KOSTKA, the pattern of novices, was descended from a noble Polish family, and was born at the Castle of Rostkow, Poland, October 28, 1550. His pious mother was careful that the first words he learned to speak, and the first knowledge he acquired, should be such as would direct his infant mind towards heaven. Her solicitude was repaid fully by the devotion to holy things which he manifested even in his infancy — a devotion which was never interrupted to the last moment of his life. He had a brother two years older than himself, with whom he performed his earlier studies at home, under the care of a private tutor. When Stanislas was fourteen years old, he was sent with his brother to the Jesuit College at Vienna, which was celebrated for the high standard of its scholarship and the number of its students. Thrown thus into companionship with others of his own age, the holy youth seemed to catch none of the lightness and thoughtlessness which he saw around him, but maintained the same fervent devotion which had drawn the tears of gladness to his mother's eyes, and had made him seem like an angelic spirit in the midst of his family. The perfect simplicity of his character, joined with his unchangeable cheerfulness and affability, made him a universal favorite, and the ardor with which he gave himself up to prayer,

and the eloquence and unction with which he spoke to his companions of holy purity, and the happiness of doing God's will in all things, inspired all who knew him with a respect for him that amounted almost to veneration. But notwithstanding the perfection which he appeared to have attained, his innocence needed to be submitted to a severe test before it could be stamped with the seal of heroic sanctity. His brother Paul was a frivolous youth, and naturally regarded the fervor of Stanislas as a rebuke of his own want of devotion, and treated him with great unkindness. Stanislas often had to bear, not only injurious epithets, but the most violent and cruel treatment from his brother, and the unpleasantness of his situation was increased by the fact that their tutor, who accompanied them to Vienna, invariably took the part of the elder brother, and thus encouraged him in all his heartless conduct towards the youthful saint. The tutor also tried to persuade Stanislas to moderate his devotions and practices of mortification, and conform more to the customs of the world, telling him that all such things were superfluous, and that he could be sure of his soul's salvation without them. But the saintly youth was proof against the worldly prudence of his tutor, no less than the cruelties of his unnatural brother. His fear that he might be led astray prompted him to increase his devotions and stand more than ever upon his guard. He assisted at two Masses every day, and visited the Blessed Sacrament twice, devoted much time to mental prayer, and chastised his body with great austerities. To crown all the troubles with which his unfeeling brother and tutor tried to afflict him, they took him with them to lodge in the house of a Lutheran.

For two years the saint suffered these harassing persecutions without a word of anger or of complaint, and found that his devotion was increased, rather than diminished, by them. Soon after he entered upon the sixteenth

year of his age, he was taken seriously ill. Thinking that his last hour was near at hand, he wished to receive the viaticum, but his Lutheran landlord threw obstacles in the way, and the unfeeling brother and tutor consented to defer its administration. But the holy youth was comforted in the night by a vision of the Blessed Virgin, who told him that his hour was not come, that he would live, and must devote himself to God's service in that great Order which was laboring so effectually to advance his glory — the Society of Jesus. Stanislas had been thinking for some months of embracing the religious state, and the devotedness of his professors had naturally attracted him to the order of which they were members. So, after his recovery, he made application to the provincial of the society for southern Germany, who was then at Vienna, and asked to be admitted. The provincial, having heard that Stanislas's father was violently opposed to his design, was afraid to receive him; and the Cardinal Legate of Pope St. Pius V. at Vienna, to whom Stanislas had recourse in his difficulty, refused, for the same reason, to intercede with the provincial.

Stanislas did not despair, however. He laid the matter before his confessor, and then, leaving a letter informing his brother of his intention, journeyed into northern Germany, where he begged the provincial of that province, the celebrated Canisius, to receive him on probation. Father Canisius granted his request, and having tested him in regard to the virtue of obedience, by giving him many menial offices to perform in the college where he resided, sent him, after a lapse of three weeks, to Rome. Arrived in Rome, Stanislas would not visit any of the antiquities of that wonderful city, but hastened to the convent of the Jesuits, and threw himself at the feet of the general of the society, St. Francis Borgia. He was received with cordiality, and at once entered upon a retreat. He received the habit of the society in October, 1567. Within a week

of this event he received an angry letter from his father, threatening him with severe punishment, and saying that he would procure the banishment of the Jesuits from Poland for having connived with his attempt to disgrace his family. Stanislas had fixed his heart upon Him who said, *He that loveth father or mother more than me is not worthy of me;* and this exhibition of his father's passion did not in the least disturb him. He answered the letter with all the respect due to a parent, but expressed his firm determination to abide by his choice, and to follow the vocation clearly marked out for him by the will of God.

Stanislas therefore entered at once upon his novitiate at St. Andrea, on the Quirinal Hill. Of the life he led there, it can be truly said that it resembled more closely the life of the blessed in heaven than the career of a frail mortal on earth. His constant study was to do every action, even the commonest of daily life, solely with regard to the glory of God. This great motive became his ruling passion, and by it the most trivial and apparently worthless acts were transmuted into the pure gold of divine charity. His union with God was so perfect that his directors thought that he never knew what it was to suffer distractions in his devotions. He had an unspeakably great devotion to the Blessed Sacrament, and could hardly make the slightest reference to it among the other novices without his eyes being suffused with tears and his face being lighted up with a joy that seemed supernatural. In the practice of humility and obedience he was the model to all the house from the moment he entered it. The lightest word of commendation brought a blush to his pale cheek, and plunged him into confusion; and he appeared to be constantly making an effort to conceal, as much as possible, the fact of his being nobly born.

But the seraphic life which Stanislas led at St. Andrea was not destined to be of long duration. He was better fitted for heaven than for the turmoil of life on this earth.

In the summer following his entrance into the novitiate, when his life seemed to have become a constant prayer, and every respiration an act of divine charity, the body which enclosed that angelic spirit grew weaker, and appeared by degrees to lose its hold upon it. Still he appeared to be in perfect health, and never suffered any of the pains which generally accompany failing strength. One day, about midsummer, he astonished one of the fathers at the novitiate, with whom he was conversing about the approaching Feast of Our Lady's Assumption, by saying, in an ecstasy of devotion, that he hoped to celebrate that feast among the angels in heaven. He made all the necessary preparations for death, though his fellow-novices and directors could see nothing that warranted his so doing. A few days before the feast, which he so much loved, he was attacked by an intermittent fever, which fulfilled his prediction and his hopes; for he passed away from a world which had no attraction for him, in a transport of devotion, early in the morning of August 15, 1568, in the eighteenth year of his age. The sanctity of his life was attended by several unmistakable miracles, and he was beatified by Pope Clement VIII. in 1604. He was canonized by Pope Benedict XIII. in 1727. In connection with St. Casimir he is one of the chief patrons of the Poles.

St. Stanislas Kostka is one of those blessed ones, like St. John the Baptist and St. Aloysius, whose soul seems to have passed through its earthly career untouched by the blight of sin. He is one of those of whom it may be said, that though his days were few, his life was long and full: *Consummatus in brevi, explevit tempora multa.* It is worthy of our observation that Stanislas, pure and innocent as he was, should have chastised his body by every penitential exercise; for his example teaches us the only way in which baptismal innocence may be preserved — the only way in which we may attain to even the feeblest imitation of his heroic virtues.

SAINT MARTIN OF TOURS,

BISHOP AND CONFESSOR.

Sword and spear he might not wield,
But, with faith his heart to shield,
Marched he to the battle field.

PARADISUS ANIMÆ.

SAINT MARTIN, the great light of the church of Gaul in the fourth century, was born of heathen parents, probably about the year 320, in Sabaria, a village of Hungary. His father was of noble extraction, and followed the profession of arms. In the infancy of his son he was ordered into Northern Italy, where he remained for some years, so that Martin received his early education in the city of Pavia. Heathen as he was by birth and early culture, his soul seemed to be what Tertullian calls naturally Christian; and he yearned to worship the one God whom his parents denied. When he was but ten years old he went to a Christian church, and begged so hard to be admitted among the candidates for baptism that his request was granted. After this he made rapid progress in the Christian life, and had a great desire to imitate the fathers of the desert, and serve God in solitude for the remainder of his days: but, of course, his youth was a bar to the execution of any such designs.

His father was desirous that he should enter the army, thinking that his son's brave and generous nature, and manly figure, would secure his rapid advancement in that profession; and this paternal wish was seconded by the publication of an imperial edict obliging the sons of officers to bear arms; so Martin, much against his will, was enrolled in a corps of cavalry in the sixteenth year of his age. He did not repine however at this, but resolved to

show his Christian character in the fidelity with which he discharged all the duties of his state. During his whole military career he kept himself free from all those vices which too often sully the character of the soldier. The integrity of his character, and the charity which he every where exercised, made him a universal favorite among his fellow soldiers.

His purse was always open to relieve distress, and the sorrowing found in him a friend and consoler. He was an entire stranger to that false shame which enslaves so many Christians, and hinders so many works of charity. Unbaptized as he was, his heroic straightforwardness in every Christian duty put many of the children of the Church to the blush. It was during his military career that an incident occurred which associated his name forever with the works of mercy in which he found his life's chief happiness. When he had been two years or more in the army, his legion went into Gaul, and was stationed at Amiens. One cold day, during a winter of uncommon severity, as he was riding into that city, accompanied by other officers and soldiers, he saw an aged man sitting near the gate of the city, his tattered clothing hardly covering his trembling frame, as he stretched out his hand to ask alms of the passers by. Martin noticed that none of his companions relieved his wants, and found that his own purse was empty; so, riding up to the astonished beggar, he took off his ample military cloak, which he cut in halves with his sword, and, throwing one half over the old man's attenuated body, wrapped the other around himself. Some of his fellow-soldiers affected to laugh at the odd figure he cut in his ruined cloak; but by far the greater number felt ashamed at having turned a deaf ear to the shivering petitioner. That night while Martin was asleep he was favored with a heavenly vision. In a great supernatural light he saw the Saviour, whom he loved and yearned to serve with all his powers, surrounded by a radiant throng of angels, to whom

he said, in sweet accents, as he showed the piece of Martin's cloak which covered his sacred form, "Martin, who is yet only a catechumen, clothed me with this garment." Martin's joy at this was so great that he would not longer consent to have his baptism delayed; so, in the eighteenth year of his age, he became in form and in reality what he had been so long in spirit, a Christian. He then wished to devote himself entirely and unreservedly to the service of God; but the tribune under whom he served begged him to remain in the army until his term of tribuneship expired, at which time he promised to follow Martin's good example. The pious soldier, therefore, remained two years longer in the army. Just as he was about leaving, he was called into active service by an incursion of the Germans into Gaul. Finding that the campaign threatened to be a long one, Martin refused a sum of prize money which was distributed among the troops, and asked for his dismission from the army. This conduct was attributed to fear of a battle, which was imminent; whereupon Martin demanded that they should place him without armor in the front of their forces, and promised to charge the enemy with them, protected by nothing but the hand of Almighty God and the sign of the cross. But his courage was not obliged to submit to this test, for the Germans, seeing that they were likely to be overcome, sued for peace, and the campaign ended without bloodshed.

Martin then easily obtained his dismission, and went to Poitiers to consult St. Hilary, the bishop of that see, as to his future course. St. Hilary soon discovered in Martin such virtues and gifts as made him wish to keep him in his diocese and ordain him; but Martin was so humble that he would not consent to rise higher than the third of the minor orders, that of exorcist. He then obtained leave to visit his friends in Hungary; but before he returned, he was grieved to hear that the Arians, whose heresy was rife at the time, had made an outbreak in that part of Gaul.

and had banished St. Hilary from Poitiers. So he chose a solitary place outside the gate of Milan, where he made his abode, and devoted himself to prayer and meditation, as he had so earnestly desired to do in his boyish days. But he was not long permitted to enjoy his solitude, for the Arian usurper of the see of Milan heard of his pious devotion to the Catholic faith, and drove him from that diocese. He found another solitude on an island in the Mediterranean, near the coast of Italy, where he remained till the year 360, when he was summoned to Rome to meet St. Hilary, who was about returning to his diocese. He was affectionately received by the holy bishop, and accompanied him to Poitiers, where St. Hilary, finding that Martin was devoted to the monastic state, gave him a piece of land near the city, and assisted him to build a monastery. At this time he was ordained priest. He continued to govern his monastery with great prudence, and to lead a very devout and self-denying life until 371, when the reputation of his sanctity caused him to be nominated to the episcopal see of Tours. Knowing that the saint's humility would stand in the way of his accepting the mitre, a deputation went to his monastery, and called him to the gate as if they wished him to give his blessing to a sick person. When he made his appearance he was seized by main force and carried to Tours under the care of a strong guard. There was great joy among the people of Tours and of all the diocese when they saw Martin consecrated as their bishop; but he grieved over his elevation to a dignity of which he esteemed himself totally unworthy.

Concerning his life as a bishop, nothing need be said but that it was in every respect as humble, and austere, and devout as his life in solitude had been. He united in his character the humility and recollection of the monk with the authority and vigilance of the prelate, and showed how beautifully the active virtues of Martha may be combined with the contemplative silence of Mary. He did

much to promote uniformity in all that related to the offices of the Church, and greatly advanced ecclesiastical education. Many bishops were chosen from his monastery, and the training which he gave his clergy qualified them for the most arduous duties. Many abuses existed in those days, as the people clung with pertinacity to the remains of the heathen superstitions which custom had perpetuated among them. To eradicate these evils Martin devoted all his energies. He destroyed heathen temples, and caused groves, which were superstitiously regarded as sacred, to be cut down. Neither murmurs, nor threats, nor open violence deterred him from this work, and he had the happiness to see the diocese of Tours, and all that part of Gaul, established in the purity of the Catholic faith unmixed with any relics of paganism, before he had been bishop many years. He was very zealous in defending the Catholic faith against the attacks of the Arians, Priscillianists, and other heretics of the time; but he deprecated in the severest terms the measures of persecution which were adopted against them by the Emperor Maximus.

As he advanced in years, and the great good which he had accomplished was more clearly seen and appreciated by all classes of the people, their love for him increased to a wonderful degree. He was regarded as a saint even in his lifetime. In his labors to convert the heathen he was frequently assisted by miraculous powers, which he exercised with a humility which won nearly as much admiration as his miracles themselves. In his sermons he avoided both the extremes of excessive elegance of style and of roughness; and always spoke with a scholarly simplicity and earnestness that touched every heart. Effective, however, as his words always proved, his example was even more irresistible. The serenity of his countenance showed clearly that the peace of God dwelt in his heart. Amid the multiplicity of his occupations, and the severe opposition which he often encountered in his efforts to uproot

heathenism and reform discipline no one ever saw his tranquillity disturbed. The injuries and slanders which were heaped upon him without ceasing during the greater part of his episcopate could not tempt him to retaliation, or even draw from his lips a rash judgment concerning his persecutors. To the last days of his long life his fervor of devotion never cooled, nor could he be induced to abate any of his austerities. When he found that he was rapidly approaching his end, he was laid, at his own request, on sackcloth sprinkled with ashes; and thus, in an ecstasy of devotion, departed to his reward on the 8th of November, 397, being nearly fourscore years of age. The right to the possession of his relics was disputed by the cities of Tours and Poitiers; but the former city retained them. His shrine was plundered by the Huguenots in the seventeenth century; but a portion of his relics still remain at Tours, while others have been taken to different cities of Europe, where he is held in especial veneration. He is justly considered one of the greatest saints of France; and neither the lapse of fifteen centuries, nor the corruption which invaded the church of France in the seventeenth century, nor the bloody persecutions of revolutionary times, have been able to blot out devotion to him from the hearts of the French people.

SAINT CHARLES BORROMEO,

BISHOP AND CONFESSOR.

——— a genuine Priest,
The Shepherd of his flock; or, as a king
Is styled when most affectionately praised,
The Father of his people. Such is he;
And rich and poor, and young and old, rejoice
Under his spiritual sway.
WORDSWORTH.

SAINT CHARLES BORROMEO, the great reformer of ecclesiastical discipline in a relaxed and degenerate age, was descended from one of the most honorable families of Lombardy. His father, Count Gilbert Borromeo, was honored with many important charges by the emperor Charles V., and won universal admiration and esteem, as well by his discretion in public affairs as by his many private virtues. He was eminently devout; and his charity to the poor of Milan was proverbial. St. Charles's mother was Margaret de' Medici, sister of Cardinal John Angelo de' Medici, who ascended the pontifical throne in 1559, under the name of Pius IV. St. Charles was born Oct. 2, 1538, in the castle of Arona, one of the country seats of his family, on the borders of the Lago Maggiore. Divine grace seemed to mark out from the beginning the career to which Charles was destined. From early childhood, prayer was his favorite occupation; and his chief amusement consisted in arranging little chapels and altars, and imitating therein the ceremonies of the Church. His inclinations to the ecclesiastical state were so strong that his pious father permitted him to receive the tonsure at the earliest canonical age, and he lived, even as a boy, strictly

as became one destined to that sacred calling. He studied Latin and all the primary branches of learning at Milan, and then went to the University of Pavia, where he studied canon and civil law. His conduct at the university was in perfect harmony with his earlier life. Amid the temptations to which he was there exposed, and the disorders which sprung from a relaxed discipline, his prudence and unostentatious piety won for him the esteem even of the careless and he was commonly regarded as the model of the schools. His leniency to others was in exact proportion to his severity to himself. He never allowed his spirit of religious recollection to be interfered with by any thing; yet he was distinguished above all his comrades for his affability and light-heartedness. He took the degree of doctor of laws at Pavia, 1559, being twenty-one years old.

A few weeks after this, Pope Paul IV. died, and was succeeded by Charles's uncle, Cardinal de' Medici, who took the name of Pius IV. The city of Milan received the news of the elevation of one of its noblest sons to that high dignity, and celebrated the event with extraordinary festivity. Charles continued his quiet course of study and devotion, while his brother, Count Frederic, went to Rome to congratulate the newly-crowned pontiff. But he was not long allowed to remain in the repose of his home. The Pope sent for him, and placed him at the head of the *Consulta*, or Council of State, so that the secular administration of the pontifical government rested entirely upon him. He also made him a Cardinal-deacon, and promised him the archbishopric of Milan. The saint resisted all these honors and responsibilities, but as he found that his uncle really reposed confidence in his judgment and ability, and did not make these appointments through a mere human affection for him, he accepted the posts in which he thought he could best serve God, and absolutely refused those which were merely honorary and more lucrative.

Thus in the twenty-third year of his age, St. Charles found himself a Cardinal, an Archbishop elect, Secretary of State of the pontifical dominions, papal Legate of Bologna and the northern legations, and protector of the Orders of St. Francis, the Knights of Malta, the Carmelites, etc. Yet amid all these dignities, although he complied with the outward obligations of his condition, and maintained such a state as the etiquette of his dignities required, he was the same humble, devout, obliging man that he had been in the days when the students at Pavia looked up to him as their model. The regularity and method of his daily life was such that he not only fulfilled all the duties of his numerous offices, but found much time for study, and distinguished himself as a patron of learning. The favor of the world, which he seemed to attract without knowing it, instead of captivating his heart, put him more and more on his guard against its dangers, and he lived in the midst of a court with all the devotion and recollection of the cloister.

In November, 1562, Count Frederick Borromeo, the elder and only brother of the saint, died. The holy young Cardinal bore the bereavement with a serenity of mind and a spirit of perfect acquiescence in God's will, that contrasted wonderfully with the loud grief of his relations; but he was filled with consternation when he was urged by them to resign his dignities, and obtain his dismissal from the ecclesiastical state, that he might marry and continue his family line. He steadfastly refused to listen to any such requests, and that he might rid himself of them, was almost immediately ordained priest. He was then consecrated archbishop, and the Pope appointed him grand penitentiary, and arch-priest of the Liberian Basilica, St. Mary Major. His zeal and energy soon made themselves felt upon the church. He founded a splendid college at Pavia for the education of the Milanese clergy, and set on foot several measures for the reformation of ecclesi-

astical discipline, which was at that time very much relaxed. At about this time he accomplished one of the noblest works of his life, which was the completion of the great Council of Trent. The Council had been summoned by Pope Paul III., in 1542, and the first session was held in 1545. It was continued from time to time, in spite of various interruptions occasioned by the political schemes of rival princes, during the pontificates of Paul III., Julius III., and Paul IV., until, at the instance of St. Charles, and by his persevering energy, it was resumed and brought to a successful conclusion, under Pius IV., in 1563.

As soon as the Council of Trent was finished, the zealous Cardinal devoted his exertions to procuring the enforcement of its decrees for the reformation of discipline. In this delicate work, his prudence and discretion gave him a wonderful success. He obtained the immediate establishment of ecclesiastical seminaries in a great number of dioceses, and superintended the revisal of the Missal and Breviary, and the composition of the Roman Catechism, as the catechism made by order of the Council of Trent is called. This great work, which was written by three learned theologians of the Dominican Order, is a splendid monument of theological learning, and the Latin in which it is written is a model of classical elegance.

The saint had obtained permission of the Pontiff to reside for a time in Rome, as the works in which he was engaged for the general good of the Church could not be so well carried on if he were living according to the canons in his own diocese. So he governed the See of Milan by a vicar-general who, under the saint's direction, undertook the various reforms commanded by the Tridentine Fathers. He experienced great difficulties, however, and wrote to St. Charles, telling him that the work could be carried on through by no one but himself, and expressing a wish to resign his office. The saint immediately obtained authority to hold a provincial council, and set

out from Rome to visit Milan for that purpose, and to make his first visitation of his diocese. Before his departure, the Pope appointed him his legate for all Italy. He journeyed to Milan by way of Bologna, and was every where received by all classes of the people with most enthusiastic veneration. It was in September, 1565, that he opened his first provincial council. Two foreign cardinals assisted at this council, which consisted of eleven suffragan bishops and five deputies, two of whom were cardinals, representing bishops of suffragan sees, who could not be present personally. It was a remarkable sight to see a cardinal archbishop in his twenty-seventh year presiding with such commanding dignity over a council of learned and venerable prelates; and the wisdom which he showed in all the measures brought forward for the enforcement of the decrees of the Council of Trent, struck every one with astonishment and admiration. When it was finished, the Sovereign Pontiff sent the young metropolitan an autograph letter of congratulation.

St. Charles, after the close of his council, set about the visitation of his diocese, but was interrupted in that work by intelligence from Rome of the severe illness of the Pope. He hastened to Rome, where he learned that the Pontiff's life was despaired of. He immediately obtained admission to the bedside of his dying uncle, and besought him to lay aside all earthly cares, and fix his mind entirely upon preparation for the great change which was approaching. The Pope consented, and St. Charles continued with him until he died. Pius IV. was also assisted in his last hours by St. Philip Neri. He died, December 10, 1565. On the 7th of January following, the conclave of Cardinals made choice of Cardinal Ghislieri as a successor, who took the name of Pius V., and whose illustrious virtues afterwards procured his canonization. The new Pontiff urged St. Charles strongly to remain in Rome, but the saint pleaded that he had just commenced a work in his own

diocese, which would suffer if he did not return to complete it. So the Pope gave him his benediction, and in April, 1566, St. Charles returned to his see.

He then devoted all his energies to the reformation of his diocese; and that it might be seen that he was in earnest in his work, he commenced by making every thing about his own person and palace strictly conformable to the canons of the Church. He set his clergy a brilliant example of industry and regularity in his official duties, of mortification of the senses, and of the most fervent devotion. Twice every day he practised mental prayer. The severe abstemiousness of his diet often drew remonstrances from his confessors, but he would abate nothing of his austerities, insisting upon it that the simplicity of his life had cured him of a troublesome disorder which had vexed him for many years. It afterwards became a proverb in Lombardy to call abstinence "Cardinal Borromeo's remedy." He carried his bodily mortifications to such an extent, that at one time Pope Gregory XIII. deemed it necessary to write to him, and command him to mitigate them, lest he should shorten his life and diminish his usefulness. Humility was the most conspicuous virtue in the character of St. Charles. It appeared in every action of his life. All the honors which had been heaped upon him at an age when vainglory and pride most fiercely assault the heart, could not disturb the humility which abode in his breast. He would not allow his palace to be decorated with any of the tapestries or works of art which were so common in the palaces of the great, nor would he suffer his family crest to appear on any thing belonging to him, or any of the buildings that he erected.

His charities excited the wonder of all Italy. He devoted all the revenues that had accrued from the offices he had held in Rome to the hospitals and colleges of his diocese. He sold the paintings, plate, and jewels of his family, and distributed the whole amount he received for

them to the poor. A large legacy, which he received from the widow of his brother Frederic, he gave to the poor families of his diocese without reservation. His almoner and steward were frequently obliged to remonstrate, and beg him to moderate his alms, lest his bounty should render him a bankrupt. The monuments of his munificence are found in various parts of the diocese of Milan, in Bologna, and in Rome, where he adorned the Basilica, of which he was arch-priest, and the church of St. Prassede, which was the church of his title as a cardinal.

In the reformation of his diocese the saint met with great success. The example of his zeal, humility, and piety gained many of those hearts which would fain have resisted his authority. He found ecclesiastical discipline in a lamentably relaxed condition when he took possession of his see, and a very few years sufficed to make it a model to all the rest of Christendom. The admirable regulations by which he wrought this great change, and his instructions to his clergy, were afterwards printed, but his humility would not allow his name to appear on the title page of the volume, which was called the Acts of the Church of Milan. Amid his engrossing occupations he never departed from the rule of life he adopted at the beginning of his episcopate. He devoted much time to mental prayer, went to confession every day before saying mass, preached on Sundays and all great festivals, and every day during his visitations, and was very assiduous in instructing his people in the catechism. In 1578 he founded a congregation of secular priests, called the Oblates of St. Ambrose, from which zealous body of men he drew his best curates and rectors for the numerous seminaries which he established. The rule which he established for this congregation has been recently made the foundation of a new congregation in London, called the Oblates of St. Charles Borromeo, by its institutor, the very Rev. Dr. Manning, Provost of Westminster.

It must not be supposed that the reforms of St. Charles were accomplished without difficulty. He was resisted, even by violence on several occasions, and once a recreant monk of one of the orders he was laboring to reform attempted to assassinate him. But the bullet which was fired at the holy prelate fell harmlessly to the ground, rebounding from his lace rochet as if it had struck a suit of armor. The order to which the assassin belonged was abolished by the Pope, and, after provision had been made for the support of its remaining members, its property was applied to pious uses and the promotion of the reform.

But all the saint's efforts to reform his diocese, all his charity to the poor, all his measures for the relief of the people during a season of famine, brilliant and saintlike as they may appear, are entirely eclipsed by his generous heroism and self-forgetful devotion to his afflicted people in 1575, during the raging of the plague at Milan. Despising the dangers of that terrible calamity, he went through the city barefooted, and with a halter around his neck, in a procession of his clergy, imploring God to spare his afflicted people. He preached daily, exhorting all to repent and prepare for death, melted down all his plate, and gave away even his own furniture to the needy. He visited every day the most infected quarters of the city, carrying the Blessed Sacrament, and the consolation which he knew so well how to bestow, to the sick and dying. During the four months that the pestilence raged he never left the city, nor abated in any degree his laborious devotion to the public weal. This conduct on the part of the holy archbishop may be said to have completed the work of the reformation of his diocese. It inspired his clergy with the true ecclesiastical spirit, and shamed into silence those who had persecuted him for his zeal and activity. He lived to see his work crowned with success, and the reform which he had inaugurated in his own city reflected back from all quarters of Christendom. He shares in the

glory of Pope St. Gregory VII. as one of the great reformers of the discipline of the Catholic Church, and those who have no sympathy with the faith which his life so gloriously illustrated, now venerate his heroic charity and devotion to the cause of a neglected and afflicted people. He died at Milan, November 4, 1584, at the age of forty-six. He left his library to his cathedral chapter, and made the public hospital of Milan his heir. He gave orders when dying that his funeral should be as private and unostentatious as possible, and dictated a simple inscription which he ordered to be carved on a slab and placed over his tomb. He was canonized by Pope Paul V., in 1610. His relics now repose in a costly crystal shrine in a subterranean chapel of the magnificent cathedral of Milan. The wealth which has been lavished on the chapel shows the appreciation of the services rendered to the Church by the humble saint whom it is intended to honor. Its altar is of solid silver, and lamps of gold and silver burn before its shrine unceasingly, and symbolize the shining virtues of the great successor of St. Ambrose and the glowing gratitude of the faithful Milanese for his unselfish devotion to the welfare of their forefathers.

SAINT PETER OF ALCANTARA,

CONFESSOR.

Scant in speech, and sleep, and food;
Such the arms his foes subdued,—
Arms of holy hardihood.

PARADISUS ANIMÆ.

SAINT PETER OF ALCANTARA, one of Holy Church's greatest models of austerity, was born at the town which his sanctity has made famous, in the year 1499. His family name was Garavito, and his father was governor of Alcantara. His parents were eminent for integrity of character and for piety. Peter repaid the care which they took of his early education and religious training, by his rapid progress in his studies and the simplicity and devoutness which characterized him in his boyhood. While he was engaged in his philosophical studies he had the misfortune to be bereaved of his father. After completing his course of philosophy, he went, at the age of thirteen, to the University of Salamanca, where he studied canon law for two years. His precocity made him an object of great interest among all who knew him, and the brilliancy of his prospects was a theme on which his friends delighted to dwell.

But Peter's early religious education had rendered him proof against all the temptations of pride and vanity, and continually prompted him to look at the sure glories of eternity in preference to the brilliant uncertainties of the world. He meditated long and earnestly on the choice of a state of life, and the momentous question was decided by his determination to embrace the religious life in the

Order of St. Francis. He repaired to an austere convent of that Order at Manjarez, in the mountains between Spain and Portugal, and there received the Franciscan habit, which he endowed with a new glory by the splendor of his subsequent career. Taking St. John the Baptist for his model, he devoted himself with new ardor to works of penance, and practised, with a joyful heart, austerities and mortifications which are scarcely paralleled in the history of all the saints. He appeared to be as dead to the world as if he were not living in it, and his fervor was so intense that he took pleasure in severities which even devout persons might shrink from without prejudice to their holiness of life. He seemed to have lost all his powers of taste, so that bitter things and sweet were the same to him; and he achieved such a triumph over his appetite that on one occasion he allowed nearly a week to pass without touching food. He usually ate but once in three days. But his most remarkable austerity was his depriving himself of sleep. For nearly forty years he slept but an hour and a half out of the twenty-four; and during the whole of that time did not lie down to rest, but took his little repose in a sitting posture, leaning his head against the wall of his cell. Indeed his cell was so small that he could not lie at length in it. He told St. Teresa, who had a great veneration for his wisdom and sanctity, that of all the mortifications that he practised the most difficult was to overcome his wish to sleep, and that to do so, he was obliged to stand or kneel, or adopt some uneasy position. From his entrance into a religious life he never wore any thing upon his head or feet. Amid all this severity to himself, he maintained a wonderful union with God in prayer and meditation. His devotional and penitential fervor was rewarded by the most bountiful graces, and he received many great spiritual favors, such as are vouchsafed only to those whose love of God is as complete and self-annihilating as his was. Severe as his mode of life

was, it did not in any way interfere with the clearness of his intellectual faculties; but on the contrary seemed to increase and strengthen them. He was very cheerful, and his affability to all with whom he came in contact was most surprising. And, to crown all the wonders of such a life as his, he was as distinguished for leniency to others as for severity to himself.

His prudence and virtues soon won for him the esteem of all his brethren, and when he was but twenty years of age he was appointed superior of a Franciscan Priory at Badajos, which he governed for three years with exemplary firmness and discretion. Still a position of command was very repugnant to his humility, and when his term expired he rejoiced as sincerely as the community at Badajos mourned. In 1524, his superiors were unwilling to grant his humility a longer delay, and he was promoted, with much fear and misgiving on his part, to the dignity of the priesthood. In the following year he was made guardian of the convent at Placencia, where he spent three years. After this he was employed six years in preaching. In this occupation his charity and zeal for the salvation of souls shone forth with a new lustre. His sermons were remarkable not only for their holy unction, but for their purity and scholastic elegance of style, and freedom from all mere ornament. His words always produced a wonderful effect on his hearers: indeed his personal appearance was, in itself, a powerful exhortation to prayer and penance, and some persons were known to have been melted to tears before he had uttered a word of his discourse.

But Friar Peter was never so happy as in the solitude of his cell. He feared the praises of his fellow-men. He trembled when he found that multitudes hung with tearful admiration upon the words which he pronounced in the pulpit, and that he had great influence wherever he was known. For he loved abnegation more than the applause of the world, as it did not endanger that humility which

he had labored so many years to acquire. He loved better to follow our Lord in his humiliations than in the manifestations of his glory; for it seemed to him a higher state of perfection to dwell in his meditations more on the agony of the Garden of Olives, and the ignominy and torture of the Prætorium and Calvary, than on the triumphal entry into Jerusalem, or the glorified majesty of Mount Thabor. He begged earnestly of his superiors that they would accept his six years of service as a preacher, as sufficient, and give him an occupation which would be less dangerous to his soul. The provincial of the Order therefore appointed him to the guardianship of a solitary convent near Sorianna. He there gave himself with renewed zeal to study and meditation. It was there that he wrote his two admirable treatises, *On Mental Prayer* and *On the Peace of the Soul*—books which have received the rapturous praise of canonized saints, and are considered masterpieces by those best versed in the science of the spiritual life.

In 1536, the sweetness of his solitary life was disturbed by a command from his provincial to repair to Lisbon; the king of Portugal, John III., having expressed a wish to consult him on some question of conscience. The saint obeyed promptly, but journeyed thither on foot, instead of taking the carriage which the king had sent for him. The monarch was so well satisfied with his counsels, and so charmed by his prudence, that St. Peter was obliged to repeat his visit soon after his return. During both of these sojourns in Lisbon, he accomplished much good among the people of the court. The king and several members of his family wished much to retain the saint in Portugal; but Peter could not bear the society of a court, and was glad when he heard of a disturbance which had broken out in his native town, as it afforded an excuse for him to return to Spain. He soon reconciled the opposing parties in Alcantara, by his earnest exhortations and calm judgment.

In 1538, he was elected Provincial of the Franciscan Order for the province of Estremadura, and was with much difficulty prevailed upon to accept the office. His first work as provincial was to draw up several severe rules for the reformation of discipline, which the whole province was pleased to accept, so great was the influence which his austere life and conspicuous talents and virtues had given him. In 1541, his term of service as provincial having expired, he went to Lisbon, where he assisted in the foundation of an establishment of hermits under the reformed rule of St. Francis, which was distinguished for its extreme austerity. St. Peter was placed over the novitiate of the new congregation. The next twelve years of his life were divided between the new congregation in Portugal and the convents of his Order in Spain. In 1554, he procured a brief from Pope Julius III. authorizing him to establish a reformed congregation on a stricter rule than any that had before existed. After visiting Rome, the first convent of the Barefooted Friars of the Strict Observance, (commonly called Observantines,) was established at Pedroso, near Palencia. The cells of the hermits were very small and rough, and every thing about them and their church was eloquent of the severest poverty. St. Peter lived to see his reform take root in various parts of Spain, and placed under the jurisdiction of a general of its own at Rome, instead of being, as at first, under the general of the conventual Franciscans.

In the last years of his life St. Peter was one of the chief counsellors of St. Teresa in the persecution and difficulties which attended her reformation of the Carmelite Order; and nothing but his extreme humility kept him from being the confessor of the Emperor Charles V. in his last days in the monastery of St. Just. In the year 1562, while he was performing the visitation of his convents, he was taken severely ill; and supported upon his knees by his weeping brethren of the convent of Arenas, he breathed

out his pure soul to God on the 18th of October, 1562, in the sixty-third year of his age. He was beatified by Pope Gregory XV. in 1622, and canonized by Pope Clement IX. in 1669.

The severe mortifications with which St. Peter of Alcantara afflicted his innocent body are set before us by Holy Church, rather for our admiration than our imitation. She wishes, by the exhibition of all similar examples of holy abnegation, to rebuke our pride and love of vain display, and our attachment to the comforts of life; and to awaken us to a sense of our spiritual slothfulness by showing us the contrast between our lukewarmness and selfishness, and the fervor of a devout and mortified servant of God. We may not be called to serve God by chastising our bodies, as many of the greatest saints have done, but we cannot hope to share in their present blessedness if we do not labor to obtain something of that self-forgetfulness which animated them in the service of a Master, who said, "*He that would come after me, let him deny himself, and take up his cross, and follow me.*"

SAINT TERESA,

VIRGIN.

Blest messenger of Heaven! thou didst
Thy home in childhood leave,
Intending to barbaric lands
Christ or thy blood to give.

But thee a sweeter death awaits;
A nobler fate is thine;
Pierced with a thousand heavenly darts,
To die of love divine.

LYRA CATHOLICA.

SAINT TERESA, the reformer of the Order of Barefooted Carmelites, was born at Avila in Spain, March 28, 1515, in the reign of Ferdinand, the grandfather and immediate predecessor of the Emperor Charles V. Her father, Don Alfonso Sanchez de Cepeda, was married twice. His second wife was Teresa's mother: she was a very religious woman, and suffered much from frequent illness, with exemplary patience. She died when Teresa was twelve years old, leaving several other children. Don Alfonso was a pious gentleman, of good family, very charitable to the poor, and especially devoted to the education of his children. His zealous care was rewarded by seeing the devout conduct of his children, particularly of Teresa and a little brother of about the same age, named Rodrigo. When they were only six or seven years old they delighted to read the Lives of the Saints, and were often heard conversing together about eternity. The martyrdoms of which they read inflamed their tender hearts with a desire to suffer something for their Lord; and on one occasion they both started together to journey into the lands inhabited by the Moors, that they might receive the martyr's crown.

They were met by their uncle, however, on a bridge, near the town, and carried back to their home. They also tried to imitate the ancient habits of the hermits of the desert, building for themselves little cells in their father's garden, and giving much time to the saying of many prayers, and to frequent meditation. Teresa's mother instilled into her young heart a tender devotion to the Blessed Virgin, and when she died, Teresa threw herself on her knees before a picture of Our Lady, and besought her fervently to be a mother to her from that hour.

Soon after her mother's death, Teresa was thrown into company with some vain and worldly relations, whose conversation and example soon wrought a serious change in her mode of life. They awakened in her a passion for dress and display, and through them also she was led to devote much time to the reading of foolish novels and romances, which were then greatly in vogue in Spain. Venial as these things seemed to her, she soon found that the fervor which had once been so sweet a consolation to her, was rapidly ebbing away. Her devotions were neglected, her rosary, once bright with constant use, hung day after day untouched in her chamber, and the lives of the heroes of Christianity, who triumphed so gloriously over those powerful enemies, their own hearts, were cast aside by her for the chronicles of knight-errantry and the frivolous inventions of the novelist. Don Alfonso noticed this alteration in his daughter with deep sorrow; and when he found that it was impossible to separate her from the vain company in which she had learned all these things, so long as she remained at home, he sent her, when she was fifteen years old, to a convent of Augustinian nuns in Avila, where many young ladies of a similar rank were educated. Teresa felt the separation very much at first, but the quiet of her new home soon became attractive to her; and as her former feelings came back to her, she saw how grievous a fault she had committed in yielding, as she had done, to the allurements of worldliness.

Teresa spent a year and a half in the Augustinian convent, and was then taken home in consequence of illness. Her health was very delicate, and after her recovery it was not deemed expedient for her to return to her studies in the convent. So she went into the country to visit an elder sister, and afterwards an uncle. In the house of the latter, who was a very devout man, she read many books which treated of the vanity of the world and the difference between temporal and eternal interests. She deliberated for a long time on a choice of a state of life; and, after her return home, decided, with many misgivings and fears, to seek the safety and repose of the cloister rather than expose herself anew to the dangers to which her former experience had opened her eyes. She therefore bade adieu to her father and family, and entered a convent of Carmelite nuns near Avila, as a novice. She was blessed with many spiritual favors during her novitiate, which abundantly rewarded her for the severe interior trials she underwent in determining her vocation. In spite of her continued ill health, she made her profession with great fervor, in November, 1534, in the twentieth year of her age. Her conventual life was frequently interrupted by attacks of illness; and a year or two after her profession she was so much reduced that her superiors allowed Don Alfonso to take her to his own house, and permitted one of the other nuns, who was much attached to Teresa, to bear her company. Her disorder, which was a complication of several severe distempers, defied the skill of the ablest physicians; and it was supposed that she could not long survive. The patience with which she bore her incredible sufferings amazed all who saw her. In the midst of the severest pains her heart seemed to be fixed on God, and her devotion and recollection of spirit knew no abatement. In August, 1537, her strength was so far gone that she fell into a kind of stupor, so that her friends gave her up, and looked momentarily for her death. At

one time she was supposed to be dead, and a grave was dug for her in the convent cemetery. She came out of the trance, however, but her pains seemed for some time to be increased. In this reduced condition she continued for nearly eight months. When her pains began to diminish, she was, at her own request, removed to the convent. For three years she was an almost helpless cripple. But all her pains were powerless to disturb the peace of her soul and the serenity of her countenance. She regarded her sufferings as so many steps by which she might ascend to perfection and to conformity with her crucified Lord, and welcomed them as the special favors of a merciful Creator. Her heart seemed to dwell in a different world from that which was inhabited by her weak and pain-vexed body; unable to move without great difficulty, she made her every moment of unspeakable value by the practise of mental prayer, in which she attained such proficiency that the union of her soul with God seemed to be complete. It was never vouchsafed to mortal to rise to a more seraphic height of contemplation than she did amid the torments which appeared to drag her down so inexorably to death.

The raptures and other high spiritual privileges which St. Teresa enjoyed filled her mind at times with many distressing doubts and scruples; for she knew that Satan often adopts such means to effect the fall of spiritual persons by leading them to indulge in a spirit of pride, and she feared that these favors instead of coming from the Holy Spirit, might be illusions of the enemy of souls. But she was not in great danger of going astray; for the bodily pain she suffered, and the persecution she had at times to endure in consequence of these unspeakable privileges, kept alive in her heart a spirit of the deepest humility; while her practise of mortification and the principle of obedience to her director held her from falling into any of the errors to which so many aspirants to the heights of mystical theology have been victims. She consulted many distin-

guished masters of the spiritual life concerning her state, among them, those great saints, Francis Borgia and Peter of Alcantara; and by sedulously following their instructions, proved to her own satisfaction that the blessings she was crowned with were not snares, but real gifts from the treasury of divine grace.

The truth of the divinity of the spirit that inspired her was abundantly confirmed by the desires which it awakened in her heart. She wished to serve God with less reserve, to conform herself more perfectly to the abnegation and self-annihilation which characterized the earthly career of our blessed Lord. She regretted that the severe rule of the Carmelite Order had ever been mitigated, and yearned to see it restored in all its ancient rigor. She was encouraged in this enterprise by the pious Bishop of Avila, St. Louis Bertrand, St. Peter of Alcantara, and others to whom she had often expressed her feelings on the subject. Several secular persons of wealth and influence promised to aid her if she would carry the good thought into execution; and Teresa obtained the approbation of the provincial of the Carmelites in Castile. But the indignation which was expressed by those of the Order who had always lived under the mitigated rule and desired no other, was a serious interruption to the realization of the project. At length, however, after many delays, and much bickering and complaint on the part of those who professed the mitigated rule, and many threats of violence from their friends, the Bishop of Avila obtained a brief from the supreme Pontiff authorizing the reform; and towards the end of the year 1562, Teresa, with four novices, took possession of the new monastery of St. Joseph in Avila. The original austere rule of the Carmelite Order, as drawn up by Albert, Patriarch of Jerusalem, in 1205, was restored, and the holy longings of the saint were gratified. The special laws which Teresa drew up were approved by Pope Pius IV., and in 1566 she received full authority to found

other convents on the plan of St. Joseph's. The reform was also extended to the male branch of the Carmelite Order, and Teresa soon had the happiness to see that her efforts had restored the ancient discipline in several convents of Carmelite monks.

The saint remained five years at St. Joseph's, with a community of thirteen fervent nuns, and then went to Medina del Campo, where she founded a second convent. The foundations of new convents, which followed one another in rapid succession, awakened a lively enmity towards Teresa and her reform on the part of the Carmelites, who still followed the mitigated rule. She was opposed and persecuted in every way, and even had to bear the worst slanders. But she sustained herself through all these trials with a tranquil confidence in God's protection, and a firmness of purpose that nothing could overcome; and finally, in 1577, she saw the difficulties terminated by the placing of the mitigated and reformed orders under different jurisdictions, and the appointment of a provincial for each by a brief from Rome. St. Teresa wrote several useful works on mental prayer, on the government of religious houses, and other kindred subjects, which have ever since enjoyed a high reputation in ascetic literature, and have been made familiar to English-speaking Catholics by the admirable translations of the Very Rev. Canon Dalton.

St. Teresa lived to see sixteen convents of nuns, and fourteen convents of friars, established, under her reformed Carmelite rule, in all the principal cities of Spain. In 1577 the saint visited the Duchess of Alva, on her way from Burgos, where she had been founding a convent, to Avila. She resided in the convent of her order while at Alva, and was there taken violently ill. The duchess attended to all her necessities, and was with her constantly until she was taken from the world where she had accomplished so much for God's glory, and had endured so much pain, on

the fourth day of October. The calendar was changed from old style to new, by Pope Gregory XIII. on the very next day, by which change the date of St. Teresa's death is reckoned the fifteenth. She was in her sixty-eighth year when she died. Her remains were buried at Alva, but were afterwards removed to Avila in 1585, and the following year removed back again to Alva at the request of the Duke of that city. Her body remains incorrupt to the present day, and many miracles have attested the heroic sanctity of the soul which dwelt in it through so many years of pain and earnest effort after perfection. She was canonized by Pope Gregory XV. in 1621.

SAINT FRANCIS BORGIA,

CONFESSOR.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave.

GRAY.

SAINT FRANCIS BORGIA, the third general of the Society of Jesus, and one of the Church's greatest models of penitential self-abnegation, was the eldest son of John Borgia, the third duke of Gandia. His mother, who was a granddaughter of the famous Ferdinand and Isabella of Spain, was very devout to the great St. Francis; and gratitude for the birth of her son, which occurred on the 28th of October, 1510, prompted her to bestow on him that revered name. The duke and duchess were both very pious, and took good care that the first knowledge acquired by their infant son should be that which regards eternal rather than temporal interests. From the day when Francis learned to lisp the names of Jesus and Mary, his inclination towards a devout life became unmistakably apparent. He was frequently found praying with great fervor when he was but five or six years of age; and his chief recreation consisted in collecting pictures and images of the saints, dressing little altars, and imitating the ceremonies of the church. He delighted to serve mass; and his pious tastes were reflected in the quiet beauty of his life as a child. His serene and happy face seemed to have caught something of the mild radiance of the unflickering

lamp which burned before the altar where he delighted to meditate, and from whose sacred tabernacle he drew such treasures of peace and joy.

He commenced his studies at the age of seven, and his tutors soon discovered that he was gifted with no ordinary mental powers. The cultivation of his intellect did not seem to interfere with the progress of his spiritual life. He applied every thing that he learned to what he saw going on around him. His quick mind analyzed the sermons to which he listened attentively, and his retentive memory enabled him to repeat many of them by heart. His regularity in his devotions continued undiminished, and he added to them many practices of austerity which have seldom any attraction for a child. Once, when his mother was ill, he was seen in his chamber, praying most fervently, and afterwards disciplining himself by the severe application of a scourge to his bare shoulders. His mother died when he was ten years old, and about the same time the duke, his father, removed his family from Gandia to Saragossa, in consequence of a rebellion which had broken out among the lower classes of the country. He placed Francis with his uncle, the Archbishop of Saragossa, in whose palace the boy led a life of edifying devotion, and perfected himself in all those branches of learning which his state of life made requisite. During his residence at Saragossa he was for a time sent to the court of Spain, where he served the Princess Catharine in the capacity of a page. He completed his education at Saragossa, and, when he was eighteen years of age, his father sent him to the court of the Emperor Charles V. Amid the splendors of that high position, while he fulfilled every duty with scrupulous fidelity, he led a life of prayer. In him the humble Christian and the chivalric knight were harmoniously blended: though few who saw him fulfilling his functions at the imperial throne dreamed of the unceasing watchfulness which triumphed over the emotions of worldly ambition in his

heart, or of the hair shirt with which the polished and affable courtier chastised his delicate flesh.

At the request of his father and the emperor, he married Leonora de Castro, a Portuguese lady, to whom the empress was much attached; and the emperor conferred on him the title of Marquis of Lombay. He gave the care of his house entirely into the hands of his wife, and devoted himself to the service of the emperor with new zeal. He did not indulge in any of the frivolous amusements which were common in the courtly circles, but devoted his leisure hours to mathematics and other studies, and to the cultivation of his musical talents, which were considerable. He composed a number of motets and other sacred pieces, which were afterwards sung in the churches of Spain. All this time he remitted nothing of his devotional fervor, but, on the contrary, made great advance in the practice of mental prayer.

In May, 1537, Francis received a new impulse in the spiritual life, which ultimately led to the change in his career, and gave to the Catholic Church one of its greatest saints. The court of Spain, in company with most of the grandees of the country, was engaged in a course of festivities at Toledo, which were marked by unusual gayety and magnificence. In the midst of all this pleasure, the Empress Elizabeth suddenly died. The Marquis Francis was deputed by the emperor, after the obsequies had been performed at Toledo, to conduct the removal of the body to Granada for burial in the chapel of the Catholic kings. He performed this melancholy office faithfully; and when the body was about to be entombed at Granada, and the leaden coffin was opened, that he might certify that it was the body of the empress, a single glance blotted from his memory every thought of worldly pride and ambition, and fixed his heart forever upon the unseen eternal. In that decaying and offensive corpse he could hardly recognize the person of that sovereign lady, who had dazzled society

by her brilliant talents, and had adorned the Spanish court with a new lustre: he realized, as he had never done before, that "the paths of glory lead but to the grave;" and he resolved to devote himself with renewed zeal to the service of a sovereign over whom death had no power. On his return to court, the emperor appointed him Viceroy of Catalonia, in spite of his remonstrances on the ground of his youth and inexperience. He acquitted himself of his charge in a manner which won for him the approval of his sovereign, and the admiration and love of all the people of that province. He watched over the civil and military affairs of Catalonia with a skill and foresight that would have done credit to one who had spent a lifetime in the administration of government. He suppressed brigandage, improved the manner of administering justice, reorganized the system of public education, abated public abuses, and provided liberally for orphans and the poor. The example of his life exerted almost as much power as the wise laws which he executed with such unflinching courage and fidelity.

In the year 1543, when Francis was thirty-three years of age, his father died, and he became the fourth duke of Gandia. Having obtained permission of the emperor, he retired from Catalonia and went to Gandia, where he effected many public improvements. He improved the hospitals, built a Dominican convent, adorned several churches with rich gifts, and organized a system of relief for the poor. While he was engaged in these good works, in 1546, his wife died. He bore the bereavement with the spirit of a Christian from whom the world can take nothing, and in whose heart earthly affections are subordinate to love of God and humble acquiescence in his will.

The duke had often conferred with the fathers of the then newly established Society of Jesus, and had conceived a great respect for their order. He testified to this sentiment by founding, in 1546, a college, which he en-

dowed and presented to the society. The *Spiritual Exercises* of St. Ignatius having fallen into his hands, he made a retreat which resulted in his taking a resolution to devote himself to the service of God in a religious life. In regard to the choice of an order, he consulted many friends and persons of rare spiritual gifts, among them the Franciscans, and they all accorded in advising him to enter the new order, which was just beginning to make its admirable spirit and its preëminent usefulness known in the world. He immediately commenced the study of theology, which he pursued with such ardor that in a very short time he was prepared to pass the customary examinations, and received in secret the degree of doctor of theology. He then procured from the Pope permission to make his profession in the Society of Jesus, with power to remain some time in the world for the sake of settling his estate and finishing the works he had begun. He made his profession in the chapel of the college at Gandia in 1547. He then devoted himself to the settlement of his affairs, and to new exercises of austerity and devotion. In 1550 he visited Rome, where preparations were made to receive him with great splendor; but he refused steadfastly all such attentions, and lodged in the convent of the society where St. Ignatius dwelt. He remained some months in Rome, during which time he acquired a perfect knowledge of the constitutions of the society; gave part of his property to found the Roman College, and then, returning to Spain, obtained from the emperor permission to resign his dukedom in favor of his oldest son Charles. He then repaired to Loyola, where he cast aside his secular dress, and donned the simple Jesuit habit; and the distinguished Duke of Gandia became Father Francis of the Society of Jesus. He was at once ordained priest, and said his first mass August 1, 1555. He said his second mass in the town of Vergera, where the crowd was so great that he was obliged to arrange an altar in the open air, where he

preached to an immense multitude of people. He preached in many other places, and devoted much time to catechizing children and visiting the poor.

Our limits will not permit us to follow in detail the events of the religious life of the saint. Suffice it to say that by his zeal the colleges of the society were greatly multiplied; and the educational system of his Order was brought, by his practical wisdom, to its present state of perfection. He established hospitals, and other establishments for the poor; and, by his labors in the pulpit and the confessional, brought great numbers to the fervent practice of their religious duties. The Pope, Pius IV., at the suggestion of the Emperor Charles V., wished to raise him to the Cardinalate; but the saint seemed to fear that dignity so much, that the matter was not pressed. In 1561 he was called to Rome, and the general of the society, Father Lainez, made him his vicar. He held this position until, on the death of Lainez, in 1565, he was chosen general. His first work as general was the building of the beautiful novitiate and church of St. Andrea on the Quirinal Hill. Under the government of St. Francis, the society grew marvellously. Its establishments of learning were increased and enriched; and its missions were extended into both hemispheres, and over every quarter of the globe.

When Pope St. Pius V. was forming the league to resist the attacks of the Turks, who assumed a very threatening position towards Christendom, he made St. Francis one of his ambassadors to confer with the kings of France, Spain, and Portugal. The saint acquitted himself of his embassy with honor, and was journeying back to Rome, when he was taken seriously ill. He saw that his end was near, and he caused every effort to be made that he might reach the end of his journey and die in Rome. He arrived there, borne in a litter, September 28, 1572. He survived only two days. He received the last sacraments, expressed his gratitude for having been allowed to use his last efforts in

behalf of the Holy See, and on the 30th of September, having received the benediction of Pope Gregory XIII., who had succeeded St. Pius V. in his absence, he passed tranquilly to his reward. He was buried in the church of the *Gesu* in Rome, but his relics were removed to Madrid in 1617. He was beatified by Pope Urban VIII., in 1624, and canonized by Pope Clement XI., in 1716.

SAINT BRUNO,

CONFESSOR.

What, what is virtue, but repose of mind,
A pure, ethereal calm, that knows no storm,
Above the reach of wild ambition's wind,
Above those passions that this world deform,
And torture man, a proud, malignant worm! THOMSON.

SAINT BRUNO, the great patriarch and founder of the Carthusian Order, was of German descent. He was born of honorable parents, at Cologne, about the year 1030. His pious parents used every effort to give him a good education, and to keep him safe from the snares of vice. He seems to have been rather precocious as a child, few childish weaknesses having any place in his character. While he was yet very young, he was placed in the college of the clergy of St. Cunibert's Church, and gave such evidences of piety and intellectual capacity that the Bishop of Cologne promoted him to a canon's stall in that church. The great college of Rheims was celebrated in those days for the piety of its professors and the high standard of scholarship which it maintained. Stimulated by its great reputation, Bruno went thither when he had advanced considerably in his studies, and made remarkable progress in every branch of learning. He excelled in poetry and elegant literature, and took a high place in all the classes of philosophy and theology.

Notwithstanding all his success, however, and the admiration and applause which were most liberally bestowed upon him, the humility of Bruno was undisturbed, and he continued to be devout as he was in the days when his

clear voice made the ancient arches of St. Cunibert's ring with the antiphons of the divine office. In the year 1056, when Bruno was twenty-six years old, the Archbishop of Rheims confided to him the superintendence and direction of all the colleges and schools of the diocese. High as the repute of the educational establishment of Rheims had been, it was raised still higher by the wise and judicious conduct of the saint. His conspicuous talents were reflected in the proficiency of many distinguished scholars who rose to high positions in church and state, and one of whom was found worthy to sit in the chair of St. Peter. But Bruno's ability was not confined to the care of the colleges of Rheims: he assisted, as chancellor, the venerable prelate who governed that see, and by his prudent counsels did much to advance the interests of religion in that diocese.

Gervasius, the Archbishop of Rheims, died in 1067, and the metropolitan see was seized by an unscrupulous usurper named Manasses, who held possession of it for several years by simony. St. Bruno still held his position and authority, and resisted to the utmost the wicked schemes of this sacrilegious wretch. After every method had been tried in vain to rid the see of this oppressor, the legate of the sovereign pontiff, in 1077, summoned him to appear before a council at Autun. He refused; but Bruno and two other canons of Rheims attended, and boldly bore witness to the crimes of the usurper. Manasses, exasperated at this, broke open the houses of the canons, and plundered them. The three faithful canons were obliged to take refuge from his violence in the castle of a friendly nobleman. In this quiet retreat, Bruno, worn out by the struggle in which he had so long been engaged, and shocked by the impiety of Manasses, resolved to quit the world and devote himself to God's service in the solitude of a hermit's cell. At last the simoniacal usurper was deposed, and the church of Rheims was restored to peace. Bruno was looked upon

as the undoubted successor to the see, but as he signified most unmistakably his unwillingness to receive the nomination, one of the other canons, who had with him conducted the accusation of the usurper, was appointed.

Bruno's first act, after he saw harmony established once more in the diocese for which he had labored so well, was to resign his canonry, and after a short visit to Cologne, to repair to a quiet retreat in the diocese of Langres, near the great abbey of Molesmes, with several of his scholars and friends. There they deliberated on their future course of life; and Bruno, assisted by the wise counsels of St. Robert, the great founder of the Cistercian Order, and St. Hugh, the Bishop of Grenoble, finally decided to settle in a wild and rocky desert in the diocese of Grenoble, called la Chartreuse. Accompanied by six devoted followers, Bruno took possession of that bleak and uninviting spot soon after midsummer in 1084, and immediately proceeded to build a chapel and seven huts for their accommodation. The entire region was given to them, and they were secured in their solitude by a prohibition which was issued against trespassers on their rights by the Bishop of Grenoble. They met in their church at matins and vespers, and took their sustenance, which consisted only of bread and vegetables, in their cells, except on Sundays and great festivals. They commonly took but one meal in a day. Every thing about them was marked by the extremest poverty. The only silver which they saw in their solitude was the chalice which was used on their humble altar. They seldom spoke to each other; for they made it their business to make reparation for the vanity and frivolity of worldly conversation by devoting their powers of speech entirely to the praises of God. The hours which were not devoted to the singing of the divine office were occupied by them in tilling the ground to raise the vegetables on which they subsisted, and in copying manuscripts.

In the year 1089, Pope Urban II., who had been one

of Bruno's scholars at Rheims, having heard of the holy and austere life which he and his companions were leading in their wilderness, and feeling in need of the wisdom and prudence which he knew Bruno to possess in so eminent a degree, sent him a peremptory command to visit Rome. The saint's sense of humility was severely wounded, but, with the prompt obedience of a faithful son, he took leave of his weeping companions, and, accompanied by some of his monks who refused to be separated from him, set out for the holy city. The Pontiff received Bruno with great consideration, obliged him to lodge in the pontifical palace, and submitted many important matters to him for his advice. The companions who went with him were lodged in another part of the city. They soon found that they could not lead the life to which they had been accustomed, in the midst of a city, and gladly obeyed Bruno's counsel to return to Chartreuse.

St. Bruno found the mode of life to which he was now bound by holy obedience becoming day by day more insupportable. He longed for the peace and freedom of contemplation which he had enjoyed in the wilderness; and he implored Pope Urban to grant him leave to return to the abode which he had quitted so unwillingly. The Pontiff would not allow him to go so far away from Rome as France, but acceded to his petition so far as to permit him to leave Rome and retire to a desert spot in the diocese of Squillace, in Calabria. Thither the saint gladly went, carrying with him several pious persons who had placed themselves under his direction in Rome, and wished to be led by him into the way of perfection. He there devoted himself to the duties of a hermit's life with increased joy and fervor. It was in the year 1090 that he settled in this place. The number of his disciples increased as time went on, and the spirit of the holy man seemed to be communicated in some manner to them all. He wrote not infrequently to his brethren in France; and the original establishment of his Order,

while it grew in numbers, lost none of its first fervor. The saint's solitude was not again interfered with by any commands to assist in the government of the Church. The remainder of his life was spent in the calm performance of those regular duties which constitute the unchanging joy of a religious life. At last, having filled Europe with the fame of his sanctity, having walked in the way of perfection with a singleness of heart that commanded the wondering admiration of all who knew him, and having enriched the Catholic Church with a new family of devout and self-sacrificing monks, he laid down the burden of the body, and entered upon that glorified existence of whose happiness he seemed to partake even in his earthly career, on the sixth of October, 1101, in the seventy-first year of his age. His relics were honored with miracles that rivalled in number the merits of his holy life. His memory was in benediction among all the monks of his Order; but it was not until the year 1514 that he was canonized by Pope Leo X., and his feast fixed for the sixth of October.

The Carthusian Order extended considerably after the death of St. Bruno; and his disciples founded convents in Rome, Paris, Cologne, and other parts of the continent. It was also established in England, and some of its members had the happiness to receive the crown of martyrdom during the reign of Henry VIII. The Carthusian Order is unquestionably the most perfect model of a contemplative and penitential state that the world has ever seen. Its greatest glory is that it has never needed to be reformed, having steadfastly maintained the original fervor of spirit which inspired its foundation. It commanded the admiration even of the infidel scoffer, Voltaire, and at the present time noiselessly goes on its course of self-abnegation and humble devotion, illustrating the power of divine grace, and rebuking the loud and restless spirit of the world. The *Grande Chartreuse* is still inhabited by St. Bruno's devout and mortified children, and resounds with

the chant of God's praises as it did nearly eight centuries ago. At Rome, amid the ruins of that mighty monument of heathen luxury and of the patient toil of the captive, persecuted Christians, — the baths of Diocletian, the great hall of which was converted by the genius of Michael Angelo into one of the most sumptuous churches in the world, — the spiritual children of St. Bruno commemorate their master by their imitation of his shining virtues. Into those spacious cloisters the vanity and ambition of the world never penetrate: the only sounds which break that consecrated repose are the songs of the birds that inhabit the trees within the enclosure, and the melody of bubbling fountains which symbolize, in their pure and sparkling flow, that fountain of divine grace, which, in holy Bruno's heart, was ever springing up to everlasting life. In the noble church adjoining, *Santa Maria degli Angeli*, stands the greatest work of the sculptor Houdon, the statue of the founder of the Carthusian Order, faintly typifying in its pure white marble the splendor and solidity of the virtues of the saint, and meriting, in the life-like fulness of its artistic perfections, the criticism bestowed on it by an illustrious Pope — "It would speak, were it not that the rules of the Order prescribe silence."

SAINT FRANCIS OF ASSISI,

CONFESSOR.

A dame, to whom none openeth pleasure's gate
More than to death, was, 'gainst his father's will,
His stripling choice; and he did make her his,
Before the spiritual court, by nuptial bonds,
And in his father's sight. From day to day
Then loved her more devoutly. She, bereaved
Of her first husband, slighted and obscure,
Thousand and hundred years and more, remained
Without a single suitor till he came.
. . . . . But not to deal
Thus closely with thee longer, take at large
The lovers' titles — Poverty and Francis. CARY'S DANTE.

SAINT FRANCIS OF ASSISI, the Apostle of Holy Poverty, and founder of the great Franciscan Order, was born at Assisi, a town of some importance at that time, near Perugia, in the year 1182. His father, Pietro Bernardone di Mericoni, was a thriving merchant, and was zealously devoted to the acquisition of property. Both he and his wife were regular and devout in the performance of their religious duties; but the education of their son suffered somewhat from their engrossing attention to the pursuit of wealth. Francis possessed many qualities of mind and heart which won for him the love and respect of the inhabitants of his native town. His genial temperament led him to indulge considerably in worldly amusements; and among the gay throng his laugh was the loudest, and his wit was esteemed the most irresistible. Still, his love of society betrayed him into no vices: he was humble, and his alms to the poor seemed almost to endanger his father's wealth. His parents, delighted to see their son a universal favorite, built great hopes upon his future, and looked forward to

the time when the name of Bernardone should rival those of the powerful merchant princes of Pisa, and Florence, and Venice.

The first thing which turned the thoughts of Francis more directly than ever before to the consideration of interests less transient than those which had captivated his youth, was being made a prisoner by the inhabitants of Perugia, in a combat between them and the people of his native town. His high chivalric spirit was tempered by a year's captivity, which was followed by a dangerous illness. He bore his sufferings with heroic patience; and his soul seemed to gain strength as his body grew weaker. Just on the verge of manhood, when the hopes of his parents were ripening to fulfilment, he was obliged to look at the world and eternity with that keenness of vision which is vouchsafed to the dying. The view he then took of life, and its duties and dangers, did not fade away during the tedious hours of his slow recovery. He came forth from his chamber a sadder and wiser man than he had entered it. The realities of existence had forced themselves upon him, and the tinkling cymbal of worldly delights had lost all its power to charm. He spent hours in prayer. Prostrate before his crucifix, or before the altars of the church, he poured out his contrite heart in supplication for that gift of entire self-consecration to his Maker's service, compared with which all earthly possessions are but worthless dross. He relieved the wants of the poor, with a greater disregard of his own necessities than ever. He exchanged clothes with a tattered and shivering mendicant whom he met on the road, and did not shrink from associating himself with those stricken by leprosy. He visited the hospitals, and made it his commonest occupation to minister to the necessities of the diseased. On one occasion, his disciple St. Bonaventura tells us, he reverently kissed the sores of a leper, who instantly arose from his bed restored to perfect health. "Which," asks St. Bonaventura, "shall we most

admire, — the miraculous power, or the heroic humility of that kiss?"

One day, as Francis was praying in a little rustic church not far from Assisi, which bore on its front the declaration that it was dedicated to Almighty God in honor of St. Damian, he heard a voice, which said to him, "Seest thou not, Francis, that this my temple is falling into ruins? It is thy work to restore it." He immediately returned home, loaded a packhorse with silks and other rich merchandise, which he carried to Foligno, a town some twelve miles distant, where he sold them, with the horse, and carried the money which he received to the aged priest who lived at St. Damian's, begging him to permit him to live with him. The priest consented to receive him, but would not touch the gold. Francis's father, Pietro Bernardino, traced him to St. Damian's, where his anger was somewhat abated by the recovery of his money; but a few days after, when he saw the son of all his cherished hopes emaciated with severe austerities, clad in rags and pelted by the rabble in the streets of Assisi, his rage could not be satisfied until he inflicted a severe chastisement upon him, and locked him up in his house with a chain around his body. His mother set him at liberty in the absence of her husband, and Francis returned to St. Damian's. His father followed him thither, and insisted upon his son's immediate return home, or renunciation of all hopes of his inheritance. Francis gladly accepted the latter alternative, and went before the Bishop of Assisi to make the renunciation in due form. While the papers were being drawn up, he stripped himself to his shirt, and handed his garments to his father, who carried them with the parchments which recorded his son's choice of that good part which could not be taken away from him. "And here," says an eloquent Protestant writer concerning Francis's father, "History takes her leave of him, without regret, and without applause, but not without a sullen acknowledgment that, after all, it was from the mortal Pietro that the immortal

Francis derived one inheritance which he could not renounce, — the inheritance of that inflexible decision of purpose which elevated the father to distinction among the worshippers of Mammon, and the son to eminence among the saints of Christendom."

Such was the marriage ceremony by which Francis, in in the twenty-fifth year of his age, was united to the bride of his choice — Poverty. The muse of Dante, the greatest poet of all time, has celebrated in deathless numbers these extraordinary nuptials; the stirring eloquence of Bossuet has commemorated them in one of the noblest panegyrics that ever found utterance even in the pulpit of France; and the genius af Giotto made them the subject of a fresco which still adorns one of the churches of Assisi. The affection of Francis for a bride who, despised as she was among men, had been ennobled, as he felt, by her former marriage with the King of kings in his earthly estate, knew no abatement or alteration. Subject to none of the changes which work such fearful havoc with earthly charms, Poverty always appeared to the eyes of Francis in that immortal beauty with which she was endowed by Him who commenced his earthly career in a stable, under the chilly starlight of a December midnight, and who died naked upon a cross. To her behests Francis always bowed, and knew no greater happiness than to suffer the scorn and contempt of his fellow-men for his loving faithfulness to her.

The saint devoted himself to the restoration of the Church of St. Damian, with a singleness of purpose, and an energy, which commanded the respect even of those who counted him a fool for his choice of a state of life. Clad in a coarse robe, secured around the waist by a knotted cord, he begged from door to door through the city where he had once been considered one of the bravest, wittiest, and most prosperous citizens. His stern energy silenced the the jeers of the factious, and overcame the objections of

the prudent. When he was worn out with begging, he refreshed himself by working on the walls of the sacred edifice, and day after day he might have been seen bending under a burden of stone or mortar, and hastening the completion of the work to which he felt himself divinely called. His success in the reconstruction of St. Damian's encouraged him to undertake the restoration of another ruined church dedicated in honor of St. Peter; and as success always commands respect, he found little difficulty in accomplishing his second work.

Francis then retired to a little church, about a mile from Assisi, called the Porziuncula, and dedicated in honor of Our Lady of the Angels, where he devoted himself to prayer and the exercise of the severest corporeal austerities. His example of self-forgetful piety in the two enterprises which he had carried on with such vigor, was not lost on the people of Assisi. Devotion revived among them, the churches were thronged with worshippers who felt the rebuke which the rich merchant's son had administered to their worldliness. Two companions, Bernard of Quintavalle and Peter of Catania, followed him into his retreat. The first was a man of wealth and public distinction; the second, a canon of the cathedral of Assisi. Both were captivated by the piety and humility of one whom they had regarded at first as a fanatic and impostor. Having distributed their property among the poor, they placed themselves under the direction of the saint, and asked him what they should do. He told them to follow him to the church, and after mass, their course should be decided.

The three bent down before the altar; and when the mass was finished, the priest, at the request of Francis, opened the missal, and read the first words that met his eye, "He that would come after me, let him deny himself, and take up his cross, and follow me." "Behold," said Francis to them, "our future rule and the rule of all who shall join us." This was the commencement of that wonderful Order which

has done such great things for the cause of charity and faith.

The three associates then repaired to a desolate hut in the plain of Rivo Torto near Assisi. They were there joined by nine other devout persons, who yearned to share in the austerities and blessedness which awaited the new brotherhood. Francis made them a brief but fervent address, and then dismissed them in different directions, with the simple instruction to preach the necessity of penance and the nothingness of the world and its enterprises. After their departure, the saint drew up in that retirement the rule of his new Order, which has been aptly styled "the Magna Charta of Poverty." In the summer of 1210, the founder of the Franciscan Order, accompanied by two or three of his disciples, journeyed to Rome to obtain the sanction of the Holy See for his institute. The chair of St. Peter was occupied by one of the greatest men the world has ever seen. Pope Innocent III. may be said, at that time, to have governed Europe from the palace of the Lateran. In England, the haughty tyrant John had been forced to bow to his authority, and fear of him had aided in the establishment of the liberties of that kingdom. In France, he held a rod of punishment over the head of Philip Augustus, who had, in defiance of the laws of the Church, divorced his queen. Hardly a kingdom existed, where there was any abuse of government, in which the power of that immortal pontiff was not felt. Into his presence the apostle of poverty entered with the humility which characterized his every action, and which was increased by his reverence for the authority which was there enthroned. Some of the cardinals opposed the new Order as an impracticable innovation; but the far-seeing mind of Innocent pierced the darkness of the future, and discerned clearly the part which the Franciscan Order must perform in the history of Christianity. The Benedictines were devoted to the interests of literature and education; the Cistercians

and Carthusians in their solitude set forth the virtues of the cloister, and made themselves splendid examples of bodily mortification; the military orders guarded the weak, and secured the unprotected traveller;—and Pope Innocent thought the mission of the Franciscan Order lay not in the quiet retreats of learning, nor in the peaceful cloister, but in the lanes of cities and in the by-ways of the country, and that, through its instrumentality, the people might be made to see more clearly that the Catholic Church was the Church of the poor, no less than of the wealthy and powerful. He therefore gave Francis his benediction, and bade him go forth upon his mission.

Cardinal Ugolino, who afterwards wore the tiara under the name of Gregory IX., was appointed protector of the new Order, which grew with great rapidity, and soon spread itself into all the countries of Europe. In less than three years after the visit of Francis to Rome, sixty monasteries looked to him as their father and guardian. In 1212 he conferred the Franciscan habit on St. Clare; and St. Damian's Church, which his youthful zeal had restored, became the conventual church of the poor Clares. He afterwards established his Third Order for persons married or single living in the world, united by certain pious exercises, compatible with a secular state. The church of the Porzioncula at Assisi was bestowed on the Franciscans to be the mother church of their Order, by the Benedictines of Subiaco to whom it belonged. In 1219 the celebrated general chapter of the Order was held in the fields near the Porzioncula, as the church could not accommodate the five thousand friars who assisted at it. But our limits will not allow us to follow the saint in all the details of his apostolic and self-denying career. The history of his life and of the propagation of his Order would fill volumes. His brethren carried the gospel of religious poverty into every European country, from Greece to Britain, and were to be found on the sands of Africa, and under the palms of Asia. Learned

men embraced its humble rule, and the coarse habit of the Order figured in the chairs of many famous universities from Oxford to the Mediterranean. Francis, yearning for the martyr's crown, went into Egypt and Syria as a missionary, and there labored with the same zeal which had wrought such wonders in Italy. In 1223, Pope Honorius III. confirmed the Order and its rule, to which Pope Innocent III. had given his verbal approbation thirteen years before.

During all this time the devotions and severe austerities of the saint had gone on increasing until he seemed to live more in the presence of God and his angels than of men. He was favored with many extraordinary graces and raptures, and his face seemed to have caught a seraphic radiance. In the summer of 1224, filled with the spirit of prayer and mortification, he left the abodes of his brethren, and went away to a favorite retreat of his in Tuscany, on Mount Alverno. There, rapt in contemplation of the divine mercies, it was vouchsafed to him, on the Feast of the Exaltation of the Holy Cross, to receive the sacred stigmata, and from that day forward to bear on his hands, and feet, and side, the marks of the Lord Jesus. He endeavored to conceal this even from his most intimate companions: but the wounds were seen by many during his life, and after his death by the multitudes who reverently visited his body. Pope Benedict XI., in 1304, established the 17th of September as a festival to be observed in honor of this miraculous event. St. Francis survived this extraordinary privilege only two years. His heart seemed to be on fire with divine love, and the mere mention of the name of his Redeemer filled his eyes with tears. While his strength lasted he went through the province of Umbria, and preached with even more than his usual simplicity and unction. Crowds thronged to listen to his pious accents, to touch his garments, and to receive his benediction. When he felt himself to be sinking, he called his brethren around him, gave

them his parting instructions, and then ordered them to lay him on the bare ground. There, in that poverty of spirit which had characterized him from the day when he renounced his father's wealth, he calmly awaited his liberation from the bonds of flesh. The moment he had so long yearned for came on the 4th of October, 1226, when he was forty-four years of age. The miracles which followed his decease, rivalled in number those which he had wrought during his life; and the proofs of his heroic sanctity were so abundant that he was canonized in 1228 by Pope Gregory IX. His relics are now kept at Assisi; and the once humble church of the Porziuncula — Our Lady of the Angels — has now become one of the most glorious shrines which the world contains.

The humility of St. Francis was so complete that he never could be induced to rise higher than the deaconship in holy orders, although he was frequently solicited to receive the priesthood. His favorite exclamation (and with him it really meant all that the words express) was — "My God and my all," *Deus meus et omnia;* and a maxim which was frequently upon his lips would seem to have been the secret of the humble piety which shone so conspicuously in his life — "No one is greater than he appears to the eye of God," *Tantus quisque est, quantus in oculis Dei, nec major.* We all need to be reminded daily of this startling truth; and we must remember that we can never hope to share in the beatific vision which rewarded the labors and sufferings of the seraphic St. Francis, unless, like him, we exert ourselves to become truly poor in spirit, and to obtain some share of his purity of heart.

SAINT JEROME,

DOCTOR.

Scribe of life, profoundly tried
In the hidden depths of faith;
Shining like a lamp to guide
Holy doctors on their path. LYRA CATHOLICA.

SAINT JEROME, who is commonly considered the most learned of all the Latin Doctors of the Church, was born in a small town near Aquileia, on the borders of Italy and Dalmatia, probably about the year 342. Some authorities place the date of his birth some ten or twelve years earlier: but Baronius and Tillemont say 342. He was descended from a good family, and his father had considerable property. His father appears to have been a man of some cultivation; for he was very desirous to have his son well educated. So Jerome, after being carefully instructed in the primary branches of learning at home, was sent to Rome, where he pursued his studies under the most distinguished masters. He soon acquired great proficiency in the Greek and Latin languages, and made such progress in oratory that he practised at the bar for some time with success. He had been instructed in the truths of religion in his childhood, but his success in his scholastic career, and the brilliant intellectual society in which his lot was cast in Rome, so dazzled his youthful mind, that he seems to have fallen into entire forgetfulness of his obligations as a Christian. He was not captivated by the grosser vices of heathen society; but he seems to have given himself up to the worship of intellectual superiority, and that spirit of philosophizing pride, which too often go before a shameful fall.

While he was in this dangerous condition, he resolved,

with a friend, to improve himself in his studies by travelling. He therefore journeyed into Gaul, and visited a number of the cities in which the Romans had erected splendid establishments of learning. In the year 369 he arrived at Triers, which was called the imperial city, from the fact that the Roman emperors had often resided there while visiting Gaul. The schools of Triers were celebrated above all the others of the country, and it was to the distinguished body of professors, that then made them illustrious, that Jerome looked for still greater advancement in the career he had marked out for himself. But divine grace, which had slumbered in his heart during so many years of his service to worldly ambition, brought before him the futility of the course he was pursuing, and the glory of the rewards of the faithful servants of God. His conversion was complete: he turned from the worldly bondage in which he had spent so much time, and bound himself by vow to the divine service. He then went forward in the path of perfection with an earnestness which surpassed even the ardor which he had shown in the pursuit of knowledge. He did not, however, because he had been guilty of too great an attachment to earthly learning, rush into the other extreme, when he saw the error of his ways; but he turned the learning, to the acquisition of which he had devoted so many years, to the service of religion, and thus laid the foundations of those splendid monuments of his genius, which have enrolled his name in the calendar of the Saints of the Church.

After some little time spent at Triers, Jerome visited Aquileia, and then returned to Rome, intending to devote himself to his studies in retirement; but he soon became convinced that he could not find in the imperial city the solitude he so earnestly desired. He therefore resolved to go to Palestine. He journeyed through Thrace, Bithynia, Cappadocia, &c., sojourning some time at Antioch with Evagrius, who afterwards became bishop of that see. He

chose a desert place in Syria, and went thither with three companions, to give himself entirely to study and contemplation. Evagrius furnished them with the necessaries of life, and Jerome's companions assisted him in transcribing the books which he required. His progress was soon interrupted by the death of one of his companions, which was shortly after followed by that of another: the remaining one became disheartened, and went away, leaving the saint to carry on his literary labors, and to work out his salvation in complete solitude. Jerome soon found himself weakened by sickness, and a prey to the most terrible temptations. He has, in his epistles, vividly described the combats through which he fought his way against his invisible enemy, and the peace of mind which came with the victory achieved by his austere penitence. It was during his life in the Syrian desert that he learned the Hebrew language, being prompted to undertake the study of it by his desire to read the Old Testament in the original tongue.

But the temptations he underwent, and the work he accomplished in the desert, were by no means the least of his labors. The church at Antioch was at that time divided into three parties; a considerable number of the people had fallen into the Apollinarist heresy, which consisted in the denial of the entire humanity of our Lord; and those who remained true to the Catholic faith were divided in their allegiance between two rival bishops, Paulinus and Meletius. All these parties tried in turn to obtain the support of St. Jerome, well knowing the strength which his learning and sanctity would impart to any cause which he espoused. The saint, in this difficulty, had recourse to the seat of infallible truth — the chair of St. Peter. His letters to Pope Damasus are still extant, and bear witness to his faith in, and fidelity to, the Apostolic See. "I am joined in communion with your holiness," he says, "that is, with the chair of Peter: upon that rock I know the Church is built. Whoever eats the lamb out of that house is a profane person. Whoever is

not in the ark shall perish in the flood. . . . Whoever gathers not with thee, scatters: that is, he who is not Christ's belongs to Antichrist." (Epist. XIV.) The answer of Pope Damasus is not extant; but, as the entire west adhered to Paulinus, and Jerome, in the year 377, was promoted by him to the priesthood at Antioch, there can be no doubt as to what was its tenor.

He lived four years in the Syrian desert, and then journeyed to Jerusalem, where he pursued his studies in the sacred Scriptures, and fed his devotion by meditating on the events of the sacred history amid the scenes where they occurred. He sojourned in various parts of Palestine; but Bethlehem was his favorite dwelling place. He afterwards went to Constantinople, where he spent nearly three years, living on terms of friendly familiarity with St. Gregory Nazianzen, the bishop of that city. Assisted by that learned prelate, he pursued his study of the Scriptures with an ardor that seemed to grow with his increasing years. In 381, he returned to Rome, where the Supreme Pontiff, Damasus, made him his secretary and counsellor in many important affairs of the Church.

During the three years that St. Jerome resided in Rome at this period, his influence was very great. Theologians and scholars bore witness to his superior learning by the reverence with which they treasured his words: people of every class sought him for spiritual instruction and advice; and all were charmed with the humility and sweetness which so rarely accompany great intellectual gifts. It was he who introduced the singing of the *Gloria Patri* at the end of each psalm in the divine office, into the western church; and he did much to regulate the care of the altars of Rome, and to secure uniformity in all that related to the offering of the Holy Sacrifice. A chalice and chasuble which he used in the Mass are still preserved at Rome. During his sojourn at Rome, too, he defended the Catholic doctrine concerning the perpetual virginity of the Blessed

Mother of God, and the superiority of virginity to the state of matrimony, against those sacrilegious heretics, Helvidius and Jovinian. His zeal in ferreting out and remedying abuses among all classes procured him many enemies, and he was several times attacked by slanders which would have overwhelmed a common man. He bore up, however, amid all the obloquy which was heaped upon him, and finally triumphed over all his opponents.

Pope Damasus died in the year 384, and St. Jerome being thereby released from his secretaryship, resolved to return to the solitude for which he had often yearned during his multiplied occupations at Rome. He went into Palestine by way of Antioch, and soon after visited Egypt to perfect himself in the spiritual life among the monks of that country. St. Paula accompanied him on his return to Bethlehem, where they built a monastery, over which Jerome presided. The saint, in the quiet of his cell, found employment which gave him world-wide fame. He was consulted from all quarters on every conceivable point of dogma or of human learning. He there wrote his masterly confutations of the Origenist, Vigilantian, and Arian heresies, and completed the noblest monument of his life's devotion, his translation of the Old Testament into the Latin tongue, He had, while at Rome, by order of the Pope, revised and corrected the version of the New Testament then in use. These two works constitute the authoritative version of the Scriptures, known as the Vulgate, and recognized by the Catholic Church.

During his latter years, St. Jerome was much enfeebled in health, and seemed to be scarcely able to support life. Yet he abated none of his austerities, and the labor which he accomplished would seem incredible, even in a person in robust health. His facility in writing was so great, that he is said to have completely translated, in three days, the three books of Proverbs, Ecclesiastes, and the Canticles of Solomon. In one day he translated the book of Tobias

from the Chaldaic into the Latin; and he dictated his commentaries on St. Matthew's Gospel in fifteen days.

At last, in a good old age, having accomplished the work to which he had given himself with such a generous devotion; having enriched the Catholic Church with the treasures of his learning; having cast down the heresies which had boldly attacked her divine doctrine, and rooted out many vices which had disturbed her peace; having led multitudes into the path of perfection, and enlightened the the world by the splendor of his virtues; the holy Doctor yielded to the attacks of a severe illness, which termimated his glorious career on Sept. 30th, in the year 420. His body was buried in the grotto at Bethlehem; but was afterwards removed to Rome, where it reposes in a rich chapel in the basilica of St. Mary Major.

SAINT THOMAS OF VILLANUEVA,

BISHOP AND CONFESSOR.

That churchman bears a bounteous mind indeed,
A hand as fruitful as the land that feeds us;
His dews fall every where. SHAKESPEARE.

SAINT THOMAS OF VILLANUEVA, one of the greatest of the saints of Spain, was born in the village of Fuenlana, in Castile, in the year 1488. His parents, who were in moderate circumstances, belonged originally to Villanueva, a town only two or three miles distant from Fuenlana. From this town St. Thomas took his surname, as he lived there during the years of his education. His parents were very pious people, and were very liberal in their alms to the poor. Their son seemed to inherit this charitable disposition; and when he was but six or seven years of age, they were delighted to find him depriving himself of some portion of his meals that he might have the more to relieve the wants of the indigent. They encouraged him in this practice of mortification and active charity, and thus laid the foundations of that heroic virtue which afterwards raised their son upon the altars of the Church, to the veneration and imitation of all succeeding ages. From his earliest infancy Thomas was distinguished for his pious disposition. The first words his infant lips pronounced were the sacred names of our Lord and his Immaculate Mother; and, in his boyhood, while his companions were engaged in their sports, Thomas might be seen kneeling before the altar of the Blessed Sacrament, his face radiant with serene joy, as he meditated on God's mercies, and prayed that he might become more and more worthy of them.

Thomas remained at Villanueva until he was fifteen years of age, when his masters judged him to be sufficiently advanced in his studies to commence philosophy. He then went to the University of Alcala, which had then been recently founded by that illustrious statesman and patron of learning, Cardinal Ximenes. Here the young student went on his course with remarkable success. Fearful lest he should be led into temptation, by the bad example of some of his fellow-students, he increased his austerities and devotions. His whole time was divided between study, prayer, and works of charity. His talents were naturally good; and his industry and devotion to his studies gave him a preëminence among his companions, which procured for him the particular friendship and patronage of Cardinal Ximenes, who watched over the rising university with paternal care, and delighted to honor those whose virtues and talents were its chief adornment. At the age of twenty-six, Thomas was appointed to a professorship of philosophy at Alcala. His lectures attracted the attention and applause of many learned men, and he began to fear that the praises he received would disturb the humility which he had always labored so hard to acquire and preserve. Then, too, he wished to devote himself to God's service in the religious state, and he was afraid that the hopes of his religious vocation might be perilled if he remained longer where he was in constant danger of yielding to pride and vainglory. So, after lecturing two years at Alcala, he accepted an invitation to go to the University of Salamanca, where he taught moral philosophy during two years. His father, who was very proud of him, built him a house at Villanueva, and urged him to return home, as he had completed his studies. But Thomas feared the trammels of natural affection as much as he did those of worldly applause; and, after remonstrating with his parents, obtained leave to convert the house which they had erected for him into a charity hospital.

During the two years that the saint remained at Salamanca, he meditated continually on the religious life, and after mature deliberation made choice of a convent at Salamanca, distinguished for its severe discipline, and in 1518 received the habit of the Augustinian Order, a few months after Martin Luther apostatized from the same Order and from the Catholic Church. During his novitiate, he gave proofs of the truth of his vocation by the promptitude with which he renounced his own will and embraced every description of mortification. The simplicity of his character charmed all with whom he came in contact, and no one would have believed that the humble and devout monk had ever been a distinguished professor of philosophy in a renowned university.

He was ordained priest in 1520, soon after the expiration of his novitiate, and was immediately set to work in the church of his Order at Salamanca, preaching and hearing confessions. His success in these apostolic employments was so remarkable, that he was called by some the Apostle of Spain. His sermons were characterized by a zeal which awakened the most careless and slothful souls, and a sweetness of charity which captivated every heart. His labors in the confessional were rewarded by his eminent success in bringing the most obstinate sinners back to the performance of their religious duties. His zeal was so tempered by discretion, and his meekness was so winning, that few persons ever went away from his confessional without being brought to a true sense of their condition. Once, when he was preaching on the grievousness of sin and the ingratitude of the sinner, he stopped, as if language failed to convey the full force of the truth he was expounding; then, turning to the crucifix at the side of the pulpit, he cried out, bursting into tears, "Look here, O Christian, look here!"

Notwithstanding the burden of his labors, he would not allow himself any relaxation from the strict rule of his

Order, and in addition to his other engagements taught a full course of theology in the Augustinian school at Salamanca. He rose rapidly in his Order, and served successively as prior in a number of convents in different cities of Spain. He governed through one term in Castile, and two in Andalusia, as provincial of the Augustinian Order. In all these positions he displayed a remarkable faculty for the administration of government. Indeed, he governed less by the authority of his office than by the force of his self-denying example, and a humility which contumacy itself could not resist. The Emperor Charles V. had a great respect for St. Thomas. He appointed him one of the preachers before the court, consulted him frequently on affairs of the greatest importance, and sometimes yielded to his counsels when all his ministers had failed to move him.

The emperor wished to see St. Thomas numbered among the prelates of Spain, and therefore nominated him to the archiepiscopal see of Grenada St. Thomas was performing the annual visitation of the convents of his Order, as Provincial, when he received the news of his nomination. He immediately remonstrated against it, and pleaded so earnestly against his elevation to that dignity, that the nomination was withdrawn. The saint was not, however, allowed to enjoy much rest before his humility was again assailed, by a nomination to the archiepiscopal see of Valentia. The emperor was at that time absent in Flanders, and his son, the Prince Philip, who was regent of Spain, was very unwilling to be moved by the saint's solicitations to have the nomination cancelled. At last the Archbishop of Toledo, fearing that the prince would yield, wrote to the provincials of the Augustinian Order, and begged them to command Thomas, under a threat of excommunication, to accept the dignity. The bull for his consecration was sent from Rome without delay, and the ceremony was performed in the cathedral of Valladolid, by the Archbishop

of Toledo. The saint then started immediately for Valentia, refusing even to turn aside for one day to visit his family. He travelled on foot, accompanied by a monk of his Order and two servants. Arrived at Valentia, he retired to the Augustinian convent, where he made a retreat of several days, to prepare himself for the arduous duties of his office. On the first day of January, 1545, he took possession of his see. When he entered the cathedral, and was conducted to the episcopal throne, which was decorated in the usual manner, with silken tapestries, he thrust aside the cushions which were placed for him to kneel upon, and bending down upon the bare pavement, burst into tears, and humbly kissed the ground. He came to take possession of his see without a purse in his pocket, and possessing nothing in the world but the patched black habit which he wore, the breviary and rosary which he used so devoutly, and the staff which supported his steps. The canons of his cathedral, seeing him in such a state of poverty, made him a present of a handsome sum of money to furnish his house. He received it gratefully, and immediately sent it to be expended in repairing the charity hospital of the city.

One of his first labors was to visit all the prisons and public institutions of his diocese. He reformed abuses wherever they existed, and improved the condition of every charitable establishment. He visited all the churches of his diocese, and preached every where with the same earnestness which had achieved such wonders in the other cities of Spain. He was accessible to every member of his flock, from the noble to the beggar, and the poor never went away from him unrelieved. Among the poor of Valentia, nearly five hundred persons used to come daily to his palace, and received an allowance of bread and soup, with a cup of wine and a small piece of money. He cut down the expenses of his household as low as possible, and devoted every penny that was left to the purposes of

charity. He considered all the orphans of his diocese as his own children; and, during the eleven years of his episcopate, not a single poor girl was married without her humble dowry being increased by his charity. He paid his servants and others a premium on every foundling child they brought to him to provide for. And he did not content himself with being charitable himself; he exhorted others to the same virtue most effectually, and organized plans for the administration of the charity of the rich, which greatly increased its efficiency.

St. Thomas felt the burden of the episcopate sorely, and often made great exertions at the Spanish court and at Rome to obtain leave to resign his see. But his services, as a bishop, were too valuable to allow of such a request being entertained. He was relieved of his charge, however, in the eleventh year of his episcopate, by death. He foretold his approaching end, and in the latter part of August, in the year 1555, was taken seriously ill. He made a general confession of his whole life, and received the last sacraments. He then commanded all the money which remained in his possession to be distributed at once among the poor of the different parishes. He gave away every thing that he possessed, even to the bed upon which he lay. On the 8th of September, being the Feast of the Nativity of the Blessed Virgin, he began to fail rapidly. He ordered mass to be said in his chamber, at which he assisted with great devotion, and soon after the consecration, calmly rendered up his soul to Him whom he had served so faithfully. He was sixty-seven years of age. He was buried, as he requested, in the Augustinian church at Valentia. He was beatified by Pope Paul V. in 1618, and canonized by Pope Alexander VII. in 1658, and his festival appointed for the 18th September.

SAINT LAURENCE JUSTINIAN,

BISHOP AND CONFESSOR.

Now his faith, his works, his ways,
Nights of watching, toilsome days,
Borne for Christ, 'tis meet we praise.

PARADISUS ANIMÆ.

SAINT LAURENCE JUSTINIAN, one of the Church's most splendid models of humility and perfect detachment from worldly things, was descended from the illustrious Giustiniani family, whose history is intimately connected with that of the palmiest days of the Venetian republic. He was born in Venice, in the year 1380. His father died while he was quite young; and his mother resolved to devote herself to the care of her children and to works of charity, after the manner of the pious widows of the earlier ages of Christianity. Her children repaid her watchfulness and care by making great progress in the spiritual life, but Laurence far surpassed the others in the devout practice of his religious duties. From his infancy he seemed to comprehend his perfect dependence on God, and to keep constantly in view the great truth that he was created only to love and serve him. By this standard he measured every action, and thus lived as in the actual presence of God. As he approached the years of manhood, his convictions of the transitoriness of all human things seemed to grow stronger, and he felt a powerful attraction to the religious life. A vision with which he was favored in his nineteenth year confirmed him in his inclinations to the cloister; and he applied to a learned and devout priest, who was his mother's brother, for direction in the matter of his vocation. Laurence

wished to enter the convent of the regular canons of St. George, about a mile from Venice, where his uncle resided, but that prudent director thought it best to restrain the young man's ardor for a time, counselled him to practise various austerities by himself, and thus accustom himself to severe discipline before making trial of a community life. Laurence obeyed with promptness, and soon proved the truth of his vocation by the completeness of his self-denial. His friends were much opposed to his embracing the monastic life, and his mother so far forgot the good inspirations of her early widowhood as to endeavor to dissuade him from such a course, and to tempt with an advantageous match, if he would consent to remain in the world. He looked upon this concerted movement among his friends with fear, and, to make sure of resistance, ran away, and took refuge in the convent of St. George.

He there received the religious habit, and entered upon a course of life which knew no change or relaxation in its devotion and self-abnegation during the remainder of his days. His superiors were obliged to moderate his austerities somewhat lest he should impair his health by his severity to himself. Nothing gave him so much satisfaction as to be allowed to suffer bodily pain and mortification. He was several times obliged to submit to severe surgical operations for a scrofulous affection; but he bore them, not only without a murmur, but with joy. When he went out as a mendicant he visited his mother's house just as he did those of her neighbors, and received her alms in the same manner that he did theirs. So perfectly did he triumph over his natural affections that he never, from the day when he received the religious habit, entered his mother's house, except when he was called there to assist at the death-bed of some member of his family.

In due season Laurence was promoted to the priesthood. His devotion was so increased by his admission to that unspeakable dignity and privilege, that it could find

no expression but in tears. His face seemed to glow with a supernal light while he was offering the Holy Sacrifice, and his devotion inspired all who were near him. He was made superior of the monastery of St. George, and afterwards General of his Order, which he governed with great success, and brought up to its original standard of discipline. Notwithstanding his devotional ardor, and his apparent abstraction from all earthly things, he possessed an eminently practical mind, and a wonderful capacity for the administration of affairs. He was very strict in the matter of the admission of postulants to his Order, and used to say that the character of a religious order, and its efficiency as a promoter of God's glory, depend not so much upon the number of its members as upon the perfect spirit of self-consecration in which its rule is professed by those who really appreciate the privileges of the religious life. He used especially to enjoin upon his monks the practice of humility and contempt of the world, as the foundations of true spirituality and every virtue.

The fame of St. Laurence's sanctity spread through the the whole peninsula of Italy, and into the other countries of Europe; and in 1433, Pope Eugenius IV. bore witness to his virtue by nominating him to the see of Venice. This was a severe blow to the saint's humility, and he did all that he could to escape the proffered dignity. He entreated the Pontiff to cancel the nomination; and at his solicitation, all the leading men in his Order petitioned the Holy See to the same effect, but the Pope was inexorable, and Laurence became Bishop of Venice. His life as a bishop was only a continuation of his life as a priest. The episcopal palace of Venice became a cloister; and under the purple of the prelate throbbed the heart of the devout and self-denying monk. He soon made his diocese a model for all Christendom to admire. Under his mild and gentle, but firm sway, abuses were reformed, and the most obstinate were turned from their perverse ways. He

founded a number of new canonries in his cathedral chapter, and made a new division of parishes in the city of Venice, so that their number was increased from twenty to thirty, and the spiritual welfare of the people was thereby much better provided for. He founded fifteen convents; and, under his care, those which already existed were rendered much more efficient for the work for which they were severally established. He became the almoner, counsellor, and consoler of the poor, who daily thronged about his palace gate, and never went away unrelieved.

In 1451 the saint's humility received another shock. The aged patriarch of Grado died in that year, and Pope Nicholas V., wishing to bear witness to the veneration in which he held the saintly prelate, transferred the patriarchal dignity to the see of Venice. The Venetian senate feared that this dignity might encroach upon its prerogatives, and debated as to whether the transfer ought to be remonstrated against; but St. Laurence, while they were engaged in their deliberations, went before them, and implored them to do all that they could to ward off a dignity of which he felt himself unworthy, and rather than accept which he should prefer to resign his see. The senators were so moved by this humility that they forgot all their jealousy and their fears of the patriarchal jurisdiction; and the doge, with tears in his eyes, besought the saint to make no objection to the Pope's decree, which was a good thing for the Church, and was calculated to promote the honor of their city. The ceremony of the installation of the new patriarch was celebrated with great splendor and solemnity, and much public rejoicing,

Towards the close of the year 1454, St. Laurence finished writing his book entitled *The Degrees of Perfection.* He was shortly after attacked by an intermittent fever, which brought him very low. During his illness he refused to lie on a bed which his servants prepared for him, but insisted on lying upon some straw spread upon the stone

floor; as he said that he could not lie on a bed without contrasting his state with the poverty and abjectness of his Lord dying upon a cross. He forbade his friends to weep, and spoke only with raptures of his approaching end. He had given all that he possessed to the poor; so that his will consisted only of an exhortation to his people to be faithful to their religious duties, and an injunction to those who had charge of his affairs to bury him with the simplest ceremonial in his old home, the convent of St. George. He survived two or three days after receiving the last sacraments, during which time nearly all the inhabitants of the city, of every rank, from the noble to the beggar, were admitted to see him and receive his benediction. He expired calmly on the 8th of January, 1455, in the seventy-fourth year of his age, and the twenty-second of his episcopate. The senate set aside the clause in his will respecting his funeral; and he was buried with the greatest honor and solemnity — the whole population of Venice assisting at his obsequies, and mourning as for the death of a father. He was beatified by Clement VII. in 1524, and canonized by Alexander VIII. in 1690. The Church commemorates him on the 5th of September, the day of his consecration as bishop. An eminent English Protestant writer describes him as "a prelate admirable for his sincere piety towards God, the ardor of his zeal for the divine honor, and the excess of his charity to the poor."

SAINT STEPHEN,

KING AND CONFESSOR.

——— I will be wise,
And just, and free, and mild, if in me lies
Such power; for I endure not to behold
The selfish, and the strong, and haughty, tyrannize
Without reproach or check.

DIGBY'S COMPITUM.

SAINT STEPHEN, KING OF HUNGARY, was the first sovereign of that country who was born of Christian parents. His father, Geysa, became a Christian in middle age, and exerted himself successfully to propagate the faith in his realm. Many of his courtiers and officers followed his example, and Christianity, though it had few believers in Hungary, was soon too firmly established to be overthrown by any popular tumult. St. Stephen's mother, the Queen Sarloth, had a dream before his birth, in which she was assured by St. Stephen, the proto-martyr, that her child should be a son, who would complete the work which his father had begun, and make Hungary a Christian nation. The pious queen gave thanks for this promise, and awaited the birth of her son with joyful expectation. He was born in the year 977, at Gran, the principal city of Hungary, situated on the banks of the Danube, and, in consequence of his mother's vision, was baptized by the name of Stephen. His early education was intrusted entirely to his mother. Afterwards he was placed under the care of an Italian tutor, who was no less skilled in the science of salvation than in worldly learning. This excellent master and St. Adalbert, the holy Bishop of Prague, formed the young prince after the noblest model, and

fitted him for the important part he was destined to play in the history of his country.

Stephen was possessed of good abilities, and rewarded his instructors by the rapid progress which he made in every branch of learning. Great confidence was felt in his judgment and talents, and while he was quite young he was appointed to the command of the Hungarian army. He was twenty years old when his father died, and he was called upon to take the government of the kingdom into his own hands. His genius soon began to make itself felt. He was no mere amateur in the science of government, but devoted himself to public affairs in a business-like manner, which greatly astonished his courtiers. He adjusted all disputes with neighboring kingdoms, and, having established peace in the foreign relations of his kingdom, set himself to work to destroy the last vestiges of paganism in Hungary, and to bring all his subjects under the yoke of Christ. Not content with merely countenancing the efforts of the Catholic missionaries, and setting a good example in his daily life, he even accompanied the missionaries into those places where idolatry still prevailed, and exhorted the people to turn to the worship of their Creator. The good cause prospered; but its success enraged those who were most zealously devoted to the worship of idols, and they raised an armed force for a final effort in behalf of their sinking cause. They laid siege to the town of Vesprin, but St. Stephen overpowered them, although his army was far inferior to theirs in numbers. The saint gave all the glory of the victory to Him for whom the battle was fought, and consecrated the spot to his service, by founding there a great monastery, upon which he bestowed a large part of the spoils. After this the apostolic work proceeded with almost uninterrupted success. With the approval of the Sovereign Pontiff, the zealous king founded a new province, consisting of the archbishopric of Gran and ten suf-

fragan sees. Pope Sylvester II. confirmed all the religious foundations which the pious monarch made, and sent him from Rome a rich crown, with which the saint was crowned with great solemnity in the year 1000. He then assumed the title of King of Hungary, being the first ruler of that country on whom it was conferred.

Stephen married the Princess Gisela, a sister of King Henry of Germany, a lady whose religious character made her a worthy consort for so devout a king. The saint abolished many of the pagan customs which still remained in vogue among the people, and destroyed many abuses which had crept into the administration of the government. He restrained vice by wise laws, and prevented many crimes by prudent counsels. His alms were most liberal, and he declared himself the patron of the widows and orphans of his realm, whom he provided for out of his private purse. He visited the hospitals, and waited upon the poorest patients in person. He delighted to go among the poor in a humble disguise, and be the dispenser of his own charities. Surrounded by all that ministers to pride, he yet maintained humility and religious recollection, and practised many severe austerities. He spent little or no time in mere amusement, but divided his hours between his religious duties and the care of his kingdom. Severe as he was to himself, he was most lenient to others, and his demeanor was marked by an affability which won all with whom he came in contact. The poorest of his subjects had perfect access to his palace, and was at liberty to make his complaint or utter his petition in the ear of the king himself. The example of his life won sinners from their evil courses, and converted unbelievers to the profession of that faith which he illustrated so strikingly in his career. His children walked faithfully in the light of his example, and were a great source of consolation to him. His oldest son, Emeric, mounted to the heights of heroic virtue, and gave promise of equalling his father both in

the administration of government and in the practice of the Christian virtues. St. Stephen was severely tried in the furnace of affliction, and the lustre of his sanctity seemed to increase in proportion to the darkness which overhung his path. He outlived all his children. Emeric, the hope of his kingdom, who was afterwards canonized, died last. This final and crowning bereavement completed the saint's detachment from all worldly things. If he could have reconciled such a course with his duty to his kingdom, he would have sought the retirement of the cloister, and spent the remainder of his days in meditation and the practice of penance. As he could not do this, he increased his devotions and austerities, and labored more assiduously than ever for the welfare of his kingdom. He resolved, after the death of St. Emeric, never to wage another war, nor to spill another drop of blood, even in a war of defence. He kept his resolution; and though his country was disturbed by an incursion of a barbarous tribe, and by an invasion by the Emperor Conrad of Germany, he used no arms against them but prayer and severe fasting, and turned them back, even when battle seemed inevitable, in as great confusion as if they had been defeated in the open field.

During the last three years of his life, St. Stephen's health declined, and he suffered great bodily pain. Nothing, however, could disturb his perfect acquiescence in the holy will of God. Seeing that he could not long survive, he called his councillors around him, and gave them his last instructions concerning the choice of a successor; exhorted them to obedience to the Holy See, and to the practice of the Christian virtues. He then received the last sacraments, commended his kingdom to the patronage of the Blessed Virgin, and calmly awaited the hour for which his whole life had been a continual preparation. He died on the Feast of our Lady's Assumption, 1038, at the age of sixty, in the forty-first year of his reign. His relics were

honored by many miracles, and he was canonized soon after his death by Pope Gregory IX. His relics are now kept in a rich shrine at Buda, in Hungary.

The memory of St. Stephen is very dear to the Hungarians even now: and though the nationality of Hungary is now merged in that of Austria, the code of laws which St. Stephen formed is still the basis of the laws by which his country is governed. The archiepiscopal see of Gran, which he founded, is still considered one of the most important in Europe, and is governed by a cardinal. Its cathedral has lately been rebuilt on a scale of great splendor, having been completed through the munificence of the Emperor Francis Joseph of Austria, and consecrated in 1856.

SAINT LOUIS,

KING AND CONFESSOR.

Ye shades of ancient heroes, ye who toiled
Through long successive ages to build up
A laboring plan of state, behold at once
The wonder done; behold the matchless prince!

THOMSON.

LOUIS THE NINTH, King of France, was one of those great men whose worldly fame as a ruler and a hero almost rivals their sanctity in splendor. He was the son of King Louis VIII., and grandson of Philip Augustus, and was born at Poissy, near Chartres, April 25, 1215. His mother was the Princess Blanche, of Castile, whose great talents and shining virtues still live in the history of France. Under her care Louis became a fine scholar, and was prepared for the arduous career of a sovereign. He had good intellectual abilities, and at an early age was distinguished for his learning. His mother took no less care to implant the principles of religion in his young heart than to cultivate his mental gifts. She used often to say to him, "I love you more dearly than all the world, my son; but I had rather see you fall dead before me than to hear that you had committed a single mortal sin." The saint declared in his last days that these pious words sounded in his ears ever after during his life, and were often a safeguard to him in the moment of temptation.

King Louis VIII. died November 7, 1226; St. Louis, being then in his twelfth year, was crowned king in the cathedral at Rheims, and his mother was appointed regent. He prepared himself for his coronation as for the reception of

a sacrament, and consecrated himself to the service of his country. The entire term of his minority was disturbed by a succession of intestine struggles, set on foot by one or two factions of powerful noblemen, who endeavored to build up their private interests at the expense of the king's youth, and the supposed inexperience of the queen-regent. But they were disappointed in all their schemes, and the government of Queen Blanche triumphed. The queen manifested an unconquerable energy of character, and her diplomatic skill was remarkable. As soon as the people really knew the character of their young sovereign, they became very much attached to him, and would not lend themselves to the ambitious projects of the nobles. Indeed, it was impossible for them not to love a king who gave himself entirely to the service of his realm, and whose every act seemed to be based on motives of justice and Christian charity. St. Louis lived in that style of dignity becoming to a king; yet he wasted nothing in mere vain show. His table was simple and frugal, and in dress his moderation was an example to his subjects. Though he was so constantly occupied with his ministers or his generals, he was most exact and regular in the performance of his religious duties. He delighted to visit the poor in the hospitals, and often waited upon them in person. It was no wonder that his subjects loved him, and that their loyalty increased as he advanced in years.

On the 27th of May, 1234, King Louis married Margaret Berenger, eldest daughter of the Count of Provence — an accomplished and beautiful lady, who adorned the royal state with every virtue, and showed by her daily life that she was a worthy companion for such a king. In 1236 Louis attained his majority, and took the government of the kingdom into his own hands. His devotion did not diminish as his cares increased; on the contrary he seemed to become more severe towards himself as he grew older. He said the divine office regularly, went to confession

twice every week, and practised many austerities. He founded many religious establishments and hospitals, among which were the abbey of Royaumont and the convent of the Carthusians at Paris. In 1239 he received from the Emperor of Constantinople a present of the sacred crown of thorns, as a recognition of the services he had rendered to the Christians in the East. Accompanied by all his court and a large staff of clergy, he went out to receive this precious relic. Walking with bare feet, he bore it to the old chapel of St. Nicholas, adjoining the royal palace where it was preserved. Two years after, a large piece of the true cross was sent to him from the same quarter, and received with the devotion and honor due to such a memento of the Passion of the Redeemer. To make a suitable shrine for these holy relics, he caused the chapel to be destroyed, and a new one to be erected in its place. This chapel, called *La Sainte Chapelle*, is one of the finest works of Gothic art in the world. It has lately been completely restored to its pristine magnificence through the energy and liberality of the Emperor Napoleon III.

In 1243 the condition of affairs in the Holy Land excited great apprehensions, and attracted the attention of the holy king. The Mahometans held almost undisputed possession of the Holy Places, and threatened the total extirpation of Christianity in the very land which was consecrated by having been the scene of the earthly life of its divine Founder. To avert this calamity became the dearest project of St. Louis; but while he was devising measures for the relief of the Oriental Christians, he was taken ill with a violent dysentery, which soon brought him to the very verge of death. After a series of violent convulsions, he fell into a kind of trance. This continued during several days; his insensibility was so complete that several persons of the court would not believe that he was not dead. At this juncture, the piece of the true cross, which he had

received so devoutly when it came from the East, was applied to his body. He moved, and soon after spoke to those who were about him. He recognized the holy relic, and said that, in gratitude for his recovery, he intended to go to Palestine, and serve in person in the holy war, and begged the Bishop of Paris, who was present, to receive his vow to that effect. His wife and mother threw themselves in tears upon their knees at the bedside, and begged him not to entertain such an idea. But the king was firm, and insisted upon his determination being invested with the solemnity of a vow. The recovery of Louis was certain, but slow. When it was complete, he renewed his vow, and set himself about arranging the affairs of his kingdom so as to leave it for the fulfilment of his purpose. He made great preparations for the crusade, in which he was assisted by Pope Innocent IV., who was then residing at Lyons. He made a thorough examination into every department, and caused ample restitution to be made in all cases where he found that any injustice had been done by his officials.

At last, all his preparations having been completed, and Queen Blanche, his mother, being once more constituted regent, he set sail from Aigues-Mortes, near Marseilles, accompanied by his queen, who insisted upon sharing in all his hardships and dangers, on the 27th of August, 1248. He stopped in Cyprus several months, collecting his forces and organizing his plans. He was joined by many valiant knights, English and Cyprian as well as French; and on Trinity Sunday, in 1249, he put to sea, with a force of nearly thirteen thousand knights and sixty thousand soldiers. His first effort was directed against the Sultan of Egypt, who had been foremost in oppressing the Christians. The Christian army invested the strong city and fortress of Damiata, near the mouth of the Nile. The garrison, after a mere show of resistance, set fire to the town, and left it to the Christians. The fire was easily extinguished;

and St. Louis, accompanied by his queen, the bishops, and many other distinguished persons, who were engaged with him, made his entry with an air of humility which greatly astonished the Saracens. The procession proceeded to the largest mosque in the city, which they purified and consecrated to Christian worship. Few of the crimes or excesses that too often follow a victory in war were committed by the forces which St. Louis commanded; and the severity of his discipline, when any injustice of the kind was discovered, did much to raise the moral tone of his army and to increase the respect of the infidels, many of whom were converted to the Christian faith. Two decisive victories followed this first success; and then the Christians suffered a terrible defeat, and were obliged to retreat towards Damiata. Their ranks were thinned by disease, and few were fit to be on duty. They were harassed by the Saracens, and had the misfortune to be surrounded by them and captured. Louis was thrown into prison; but his calm dignity and patience caused him to be treated with the most profound respect. The sultan was so impressed by the virtues of his royal captive that he proposed favorable terms for his release, which the saint accepted; and a truce, in which all the Christians living in Palestine were included, was agreed upon.

St. Louis afterwards visited the holy places with great devotion, and did much by word and example, not only to convert the infidels, but to improve the condition of the Christians in Palestine. He wrote a letter to his subjects, who had been stricken with grief on hearing of his captivity, in which he expressed the deepest interest in their welfare, and rejoiced that it was permitted to him to suffer something for the love of his Saviour.

He rebuilt the walls of some cities, and increased their fortifications; and then, having heard of the death of the the queen-regent, Blanche, who embraced the rule of the Cistercian Order, he left, with his queen and the officers

and troops who remained with him, to return to his native land. In September, 1254, he made his entry into Paris, having been absent six years. He devoted himself to the affairs of his realm with his usual spirit, and founded many establishments of charity, which still stand as monuments of his munificence. Among them may be mentioned the College of the Sorbonne, and the hospital of Quinze Vingt, (an asylum for the blind,) at Paris. He was several times called upon to act as umpire between hostile monarchs; and, so great was his reputation for justice and purity of intention, that, when a violent dispute arose between the Barons of England and King Henry III., both parties resorted to him to settle it.

In the year 1266, Bondocdar, the Sultan of Egypt, commenced his bloody outrages against the Christians, and threatened to exterminate them in the East. He destroyed several cities in Palestine, and slaughtered all who refused to abjure the Catholic faith. This awakened the zeal of St. Louis, and he resolved to undertake a new crusade. Having made all his preparations, he sailed with his army from Aigues-Mortes on July 1, 1270, for Tunis. He landed on the shore of the Gulf of Tunis, and captured the Castle of Carthage. He then formed a camp, and awaited the arrival of the forces of the King of Sicily to commence the siege of Tunis. The excessive heat produced dysentery and fever in the camp. One of the king's sons, a prince of great promise, was one of the first victims to this disease, which soon attacked St. Louis himself. Finding himself sinking, the saint called his eldest son, Philip, to his bedside, and gave him his final instructions. Having settled the affairs of his kingdom, he devoted himself to immediate preparation for death. He received the last sacraments, and then called the ambassadors of the Emperor of Constantinople to him, and exhorted them to labor to bring about the reconciliation of the schismatical Greeks to the Roman see. These were his last words, with the excep-

tion of the aspirations of prayer and thanksgiving, which he uttered from time to time until his peaceful death, which took place on the 25th of August, 1270. He was fifty-five years old, and had reigned nearly forty-four years. He was canonized, in 1297, by Pope Bonifice VIII.; and his virtues have since received the homage of historians of every creed, and even of the great coryphæus of infidelity, Voltaire himself.

SAINT JANE FRANCES DE CHANTAL,

ABBESS.

A perfect woman, nobly planned,
To warn, to comfort, and command;
And yet a spirit, still and bright,
With something of an angel light.

WORDSWORTH.

SAINT JANE FRANCES DE CHANTAL, the first superior of the Order of the Visitation, was descended from a high family, in the province of Burgundy, in France. Her family name was Fremiot. Her father was one of the presidents of the Parliament of Burgundy, and was distinguished alike for unswerving loyalty and fervent devotion. Jane was born at Dijon, the capital of Burgundy, January 23, 1573. Her mother died while she was yet an infant; but her father devoted himself so earnestly to the care of his three children, of whom Jane was the second, that the loss was not so severely felt as it is in most similar cases. The pious widower superintended personally the education and religious culture of his children, and had the happiness to see them repay his care by growing up in the practice of all the virtues which adorn the Christian youth. Jane profited most, however, by his instructions, and was distinguished in early childhood for devoutness and love of retirement. Her dislike of levity and vain display did not drive her into the opposite extreme, however; she was far from being melancholy or morose; and the cheerfulness of her religious life was reflected in her affability and kindness towards all with whom she came in contact. These beautiful characteristics increased the love which her father naturally felt for her; and her

youth was one of holy domestic peace, in which she laid the deep, and strong foundation of religious strength of mind, which enabled her to go through the trials of her married life, and afterwards raised her upon the altars of the Church as a shining example of obedience to the will of God.

The name of Frances was added to her baptismal name at her confirmation. When she was twenty years old, she was married to the Baron de Chantal, a brave officer in the French army, who was devotedly attached to the service of King Henry IV. The baron was in his twenty-eighth year, and was distinguished for his religious character and many amiable social qualities. The marriage was celebrated at Dijon; and the baron and his young wife then went to his family estate at Bourbilly. The baron was obliged, by his military duties, to be often absent from home, and his household had, on this account, lost that systematic rule of life which it would otherwise have had. Madame de Chantal set herself to work to organize her family, so that every duty should be performed with promptness and regularity, and every person should be sure of obtaining his just due. In a short time her household became a model in the matter of domestic discipline, and what was of still greater importance, in the performance of religious duties. Madame de Chantal made few visits of ceremony, and had little company. The frivolities and conventionalities of society had little attraction for her; and, while she avoided, as much as possible, all appearance of singularity, she never sacrificed any spiritual interests to the exactions of the world. Her days were completely occupied by a round of domestic, religious, or charitable duties that left no time for worldly vanities. The simplicity of her style of dress preserved her from the criticisms of her female friends, and her spirit of religious recollection made her so attentive to her simple duties that she had no wish to criticise or envy any of her

vain and showy neighbors. She found a pleasure in visiting the poor and afflicted, to which her worldly acquaintances were strangers. The hours which they devoted to trifling and profitless conversation, were used by her in laboring for the poor, or in silent adoration before the tabernacle of the hidden God. The drawing room and the brilliant sallies of the gay and witty did not possess such charms for her as the little oratory, with its book of meditations, and its crucifix, before which she daily poured out her pure heart in prayer.

The Baron de Chantal was delighted with his wife's simplicity of demeanor and faithfulness, and nothing whatever was wanting in their family joys. Their children seemed to reflect even in their infancy the beauty and holiness of life of the mother who tended them so piously. But this domestic happiness was destined to be disturbed, and the saint advanced one step further towards the perfection for which she is now venerated. The baron was shot by accident while hunting in the forest near his residence, and died some few days after, leaving his wife, with a son and three daughters, to console themselves with the remembrance of his virtuous life and the pious resignation of his death. This was in the year 1601. After the death of her husband, the pious widow resided for a year in the home which had been the scene of so much domestic happiness, and then removed to the house of her father, at Dijon. She resolved, according to the counsel of the ancient Fathers, to consecrate her widowhood to God. She accordingly redoubled her alms to the poor and her devotional exercises, and added to them the practice of greater austerities than she had ever known before. Certain affairs obliged her to visit her father-in-law, the Baron de Chantal, and she resided for some time with him. He was very aged, and his infirmities and habitual petulance were a continual source of kindly charity, and patience and forbearance on the part of a saint.

She attended most religiously to the education of her children, but she sometimes said that if God had not given them to her, she should have gone to the Holy Land to spend her widowhood in perfect prayer and self-consecration, amid the scenes of the Passion. Her longing for the peace and security of a cloistered life was so great, that she feared it was a temptation of Satan; and she prayed earnestly that she might be guided to a spiritual adviser who would direct her unerringly to the path marked out for her in the decrees of God. Her prayer was heard. In a vision, a man of tall stature and benignant countenance, wearing the dress of a bishop, appeared before her; and, some months after, in 1604, when St. Francis of Sales, then Bishop of Geneva, entered the pulpit at Dijon, to commence a course of Lenten sermons, St. Jane Frances recognized him as the director who had previously been pointed out to her. Faithfully following the counsels of that holy bishop, she advanced rapidly in the way of perfection. She made known to St. Francis her ardent desires for a religious life, but expressed her ready obedience to God's will, as it should be made known to her by the director whom he had given to her in so marvellous a manner. St. Francis delighted her by telling her of his project of establishing the congregation of the nuns of the Visitation, but said that they must abide God's own time before carrying the plan into execution. He told her that God had given her immediate duties to perform, and that it could not be pleasing in his sight for her to neglect her children, even to labor for the greater glory of his holy name. So she continued her devotional and charitable life in the world until she had seen her oldest daughter well married, and her other children advancing favorably under the care of competent teachers. St. Francis then told her that she could superintend their education as well from a convent as from her father's house, as she was then always absent from them; and said

the time had come for the fulfilment of his designs. The undertaking was opposed by the father and father-in-law of the saint with tears and entreaties; but they yielded their consent when they saw her calm earnestness. Her parting from them was the severest trial of her life. She passed through it, nevertheless, with unshaken firmness and perfect filial affection. Her young son threw his arms around her neck, and begged her to turn back even then as she was leaving her father's house; and finally, as a last resort, he threw himself down in the doorway, to prevent her egress. With heroic constancy, the holy widow stepped over his prostrate form, and followed the standard of the cross with tearful eyes, and a heart fixed upon Him, who said that he who loved father or mother, or wife or children, more than him, was not worthy of him.

It was in the year 1610 that St. Jane Frances and two other devout ladies took possession of a house at Annacy, near Geneva, and organized, under the supervision of St. Francis of Sales, the first convent of the Visitation. They were soon joined by ten others, and the saint knew for the first time the joys of community life for which she had so long yearned. By the advice of the Cardinal Archbishop of Lyons, St. Francis established his new institution on the footing of a religious order, instead of making it a mere congregation. The piety and zeal of the new community were contagious, and many devoted persons sought to consecrate themselves to God's service in the Order of the Visitation. St. Jane Frances gave herself to her work with great enthusiasm. The new Order took root immediately, and she presided over the foundation of convents in most of the large cities between Lyons and Paris. The holy character and good works of this admirable Order are too well known to the Catholics of America, and are reflected in too many virtuous lives, which owe their daily beauty to the careful training of the nuns of the

Visitation, to require any new praises in such a sketch as this.

The last years of the life of St. Jane Frances were devoted to the supervision of the houses of her Order, the establishment of new ones, and the preservation of the spirit of its saintly founder. The death of St. Francis of Sales, and the loss of two or three of her children, were severe afflictions to her; but she bore them all with that holy calmness and acquiescence in the divine will, which are the natural fruit of a life like hers. In 1638 she visited Turin, at the solicitation of the Duchess of Savoy, and founded there a convent of her Order. The Queen of France, in the following year, invited her to Paris, and her humility there received a severe blow from the distinction and honor with which she was treated. On her return from Paris she visited the Visitation Convent at Moulins, where she was attacked by a violent inflammation of the lungs, which soon placed her beyond the reach of medical aid. Finding herself near that unchangeable life for which she had prepared herself so faithfully, she gave her final instructions to her sisters of the convent, received the last sacraments with remarkable devotion, and tranquilly gave up her soul to God on the 13th of December, 1641, at the age of sixty-nine. She was beatified by Pope Benedict XIV. in 1751, and canonized in 1769 by Pope Clement XIV., who established the 21st of August as her feast day.

SAINT BERNARD,

ABBOT AND DOCTOR.

O, Bernard! spirit free from gall,
Thy words like drops of honey fall,
Distilled in sweetest charity:
May we, like thee, grow mild and still,
And Christ our hearts with sweetness fill,
Beyond all earth's felicity.
PARADISUS ANIMÆ.

SAINT BERNARD, the great doctor of the twelfth century, was born in 1091, at Fontaines, not far from Dijon, in that part of France which was then called Burgundy. His parents were of good family, and were distinguished for the devout performance of all their religious obligations. His mother would allow no one to deprive her of the task of educating her children. Under her care, Bernard grew up from infancy in the practice of those virtues whose lustre has ever since enlightened the world. The natural fruits of his mother's watchful care soon made themselves manifest in Bernard's sweetness of disposition and fervor of spirit. He was an apt scholar, and grew in learning as rapidly as he did in grace. His mother took great interest in his studies, and encouraged him in them as much as she did in practices of devotion. She was very charitable to the poor, and her example had a great influence on her son.

In the year 1110, Bernard's mother died. He had been pursuing his studies at Chatillon; but after this bereavement he returned home to Fontaines, where he found himself at the head of his household, as his father was absent. The temptations of the world began to assail him most violently, and fearful of losing that interior

peace which had always held undisturbed possession of him, and that innocence which his mother had taught him to prize so highly, he thought of avoiding the snares to which he was particularly exposed by his affability and love of social intercourse, by taking refuge in the monastery of Citeaux. He hesitated a long time and underwent a severe struggle before he could make up his mind to turn from the wealth and glittering prizes which the world held out to allure him to its service. At last divine grace triumphed, and his resolution was taken to embrace the severe rule of the Cistercian Order. His brothers and companions tried hard to dissuade him from such a course; but he was so firm, and so full of heavenly charity withal, that their efforts to turn him from his vocation ended in their obtaining a similar blessing for themselves. In 1113, Bernard, accompanied by four of his brothers and twenty-six other noblemen and gentlemen, all of whom had settled their worldly affairs, went to Citeaux, and begged of the abbot, St. Stephen, to be admitted into that community. They were received with cordiality, and clothed in the white habit of the Cistercian Order.

Devout as St. Bernard had always been, this was the commencement of a new era in his spiritual life. He spent a year in the spiritual exercises of his novitiate, at the end of which time he took his vows, and gave himself up irrevocably to the service of God. He soon equalled any of the monks in the amount of manual labor which he performed, in spite of his bodily weakness; and in self-discipline, prayer, and meditation, was a model for them all. His life became, as it were, one continual act of the presence of God; he seemed to be entirely forgetful of visible things, and the peace that reigned in his heart illuminated his serene countenance. He made extraordinary proficiency in the study of the sacred Scriptures, and was very soon considered an oracle in every thing

relating to the spiritual life. He carried his practice of religious poverty to its utmost extent, and persevered in his austerities in spite of his bodily infirmities.

The number of monks in the monastery of Citeaux having grown too great for one community, several other establishments were founded. In 1115, Bernard, although he was only twenty-four years old, was raised to the dignity of abbot, and sent with twelve monks to found a new house in the diocese of Langres, in the province of Campagne. He selected, as a site for the new monastery, a secluded valley about thirty miles from Langres, to which he gave the name of *Clara-vallis*, or Clairvaux. Bernard's reputation for sanctity was so great that he drew many devout persons to embrace the religious life under his direction, and in a very short time he found his community increased to more than one hundred souls. The young abbot at first fell into the error of governing with such strictness that his monks, though fervent, were driven almost to discouragement. He soon saw his mistake, and imposed a severe penance upon himself for it. He afterwards became noted among his brethren for being as charitable towards others as he was severe towards himself. At this period he increased his austere practices to such an extent that the higher authorities of the Cistercian Order were obliged to interfere to prevent his injuring his health, and thereby impairing his usefulness.

He recovered from a severe illness, which was brought on by his severe self-discipline, and, after several months of repose, returned to his monastery in good health. In 1117 he had the happiness to bestow the Cistercian habit on his aged father, who died peacefully, soon after, at Clairvaux. The number of monks at Clairvaux soon became so great that Bernard was obliged to found other houses in different parts of France, and one of the same rule was also established under his direction in Portugal. In 1122 he journeyed to Paris, where he preached to the

students in theology on the sacredness of their vocation. Many of them were so moved by the unction of his discourses that they accompanied him to Clairvaux, and embraced the religious life. Many persons, living in the world, were led by him to give up their projects of ambition, and devote themselves to the service of God, under the Cistercian rule. Several attempts were made to raise Bernard to the episcopate. He was chosen to the sees of Milan, Genoa, Rheims, Chalons, and Langres, but he pleaded so earnestly against his nomination that the Sovereign Pontiff refused to do violence to the saint's humility by commanding him to accept the appointment.

St. Bernard found it difficult to remain long in the retirement which was so dear to him. The fame of his learning and piety drew towards his humble cell people of all classes, who wished to refer their affairs to his far-sighted wisdom. Besides his penitents, who sought him for direction in the spiritual life, civil rulers and their ministers craved his counsel in questions of political interest, and he became the adviser even of the Vicar of Christ. From his solitude he may almost be said to have governed the Western Church. On the election of Innocent II. to the chair of St. Peter, in 1130, a faction among the cardinals attempted to deny the validity of the election, and set up an anti-pope. A council of the bishops of France was soon after held, in which St. Bernard defended the cause of Innocent; that Holy Pontiff was consequently invited to dwell in France so long as his persecutors should hold possession of the capital of Christendom. The Pope was received with honor by King Louis VI., and remained in France until 1132, when he was enabled, through Bernard's influence, to return to Italy. King Henry I. of England was at first inclined to favor the cause of the schismatics, but Bernard met him boldly, and brought him to the hearty support of the persecuted Pope. In 1133 the saint was sent into Germany to reconcile the

different parties whose quarrels had plunged that country into civil war. Having succeeded in restoring harmony in Germany, he returned to Italy by command of the Pope, and assisted at the council of Pisa. He afterwards went to Milan, and affected the reconciliation of that city to the Holy See.

St. Bernard returned to his solitude at Clairvaux, in 1134, and tried to resume his duties as abbot, but he was soon called away again by the pressure of affairs, which demanded all his zeal and force of character. William, the powerful duke of the province of Guienne, a nobleman of dissolute character, had begun to oppress most cruelly those who supported the cause of Pope Innocent. St. Bernard went to him and remonstrated against his shameless disorders, and his tyranny towards his vassals; but it seemed all in vain: though he succeeded in bringing the duke to the support of the true pontiff, he could not make him give up entirely his evil courses, or his usurpations over the bishops of his province. So one day while he was saying mass, the saint, just before the communion, took the Host upon the paten and carried it out to the door of the church, where the duke, as an excommunicated person, was kneeling. He then held the sacred Host immediately before the tyrant, and told him that he had refused to yield to reason or to the entreaties of his fellow-man, and that Jesus Christ, his Saviour, the Lord of heaven and earth, who would one day judge all mankind, had come to see whether he would treat him as contemptuously as he had done his servants. The duke, who, in spite of all his crimes, still possessed the gift of faith, was so overcome that he fainted. He afterwards reformed his life, and ended his days in the practice of the severest austerities.

But it was not alone the quarrels of worldly princes, and the schismatical projects of ambitious prelates that Bernard was called upon to terminate. His learning and

zeal were often called into action against the attempts of heretics to undermine the faith of the Church. The most celebrated cause of this kind in which he was engaged, was the confutation of Peter Abelard and Arnold of Brescia. Abelard's heresy was a combination of several of the ancient errors; he denied the Trinity, the Incarnation of our Lord, and the necessity of divine grace. He afterwards retracted his errors, and died in the peace of the Catholic Church. Arnold of Brescia was a disciple of Abelard, but did not imitate the repentance of his master. He added new errors to those which Abelard taught, and went so far as to resist the civil authority; for which he paid with his life. Gilbert de la Porree was another famous scholastic errorist, who is now only remembered for having been vanquished by St. Bernard.

Our limits will not allow us to follow St. Bernard through all the thrilling events of his useful life. It is enough to say that while he was sustaining the interests of the Holy See, and acting as the counsellor of kings and pontiffs, — while he was making peace between hostile powers, and searching out and conquering heresy, — he still led the calm, contemplative life of a true monk; and the interests of his Order never suffered from the pressure of other avocations. He founded, in the course of his career, one hundred and sixty monasteries; and at the time of his death, the community of Clairvaux consisted of nearly seven hundred monks. Early in the year 1153 he fell into a decline, and on the 20th of August, in the same year, he terminated his holy and useful life by a peaceful death. He was canonized by Pope Alexander III. in 1165.

The writings of St. Bernard are among the choicest treasures of the Church. Eloquent, devotional, and at the same time profoundly philosophical, they are the delight of scholars and thinkers, and the edification of the devout. He is truly called the honey-tongued doctor. There are

few saints in the calendar of the Church whose life on earth so closely resembled the life of the blessed in heaven as did that of St. Bernard. There are few whose virtues took a wider range, or upon whom the circumstances of the time in which they lived exerted so little influence. His zeal, great as it was, was surpassed by meekness and loving charity. He seemed to dwell on the serene heights of contemplation, and to have his soul constantly bathed in the light of the supernal world; yet few men ever had greater executive talents, or surpassed him in practical wisdom. Mixed up as he was in political affairs, he was without worldly ambition; and although he was the first ecclesiastic of his age in learning and administrative ability, his humility would not allow him to rise higher than the abbot's chair. His name is associated with the history of many great countries; his learning and eloquence are to be found in every library: but his nobler monument is the beautiful prayer, in which he records his fervent devotion to the blessed Mother of God — the *Memorare* (Remember, O most pious Virgin) — which is now embalmed in the hearts of millions of faithful Catholics, and is almost as common as the angelic salutation itself.

SAINT DOMINIC,

CONFESSOR.

In that clime
Where springs the pleasant west wind to unfold
The fresh leaves, with which Europe sees herself
New-garmented; — . . . there was born
The loving minion of the Christian faith,
The hallowed wrestler, gentle to his own,
And to his enemies terrible.

CARY'S DANTE.

DOMINIC DE GUSMAN, the founder of the Order of Preachers, commonly known as the Dominicans, was born at Calaruega, in Spain, in the year 1170. He was descended from that illustrious family which has so long held its place among the houses of the Spanish nobility, and which still exists, connected with many other families, and with royalty itself. Before he was born, his mother dreamed that she gave birth to a dog, that ran, with a torch in his mouth, setting fire to every thing with which he came in contact. This singular dream had a great effect on her, and made her wonder what it foreboded. She was a very pious woman, and took great care to instruct her child in the ways of holiness from the first dawn of reason. He soon gave evidence of his mother's fidelity to her charge, by a fervor most astonishing in one so young. The love of God seemed to quicken his whole being, and grew as naturally in his heart as the love of his parents. His early education was intrusted to an uncle, who was an ecclesiastic. Under his care, Dominic laid a good foundation for the studies which he afterwards pursued, and his devotion seemed to increase with his increasing years.

At the age of fourteen, Dominic was sent to the college at Palencia. This college was afterwards transferred to Salamanca, and became the celebrated university of that name. He there pursued his studies with greater ardor, and became well skilled in the classics, philosophy, and theology. He made great proficiency in the study of the Scriptures and of the writings of the Fathers of the Church. But the progress which he made in his intellectual pursuits, splendid as it was, bore no comparison to his advancement in the way of perfection. He lived most abstemiously, and the hard floor of his chamber was his bed. He denied himself many things that were absolutely necessary to him, that he might increase his alms to the poor, for whom his charity seemed unbounded. A poor woman went to him one day with a piteous story of her brother, who had been carried into slavery by the Moors, and begged him to assist her in obtaining his ransom. Dominic, reduced to penury by his charities, was so touched by her distress, that he offered to ransom her brother by giving himself in exchange. Of course the woman would not listen to such a proposal.

When he had completed his studies, he was made professor of the Sacred Scriptures in the college of Palencia. The time which was not occupied with the duties of his professorship he devoted to laboring among the poor. He preached often, and his earnest eloquence touched deeply all who heard him. When he was twenty-eight years old, the Bishop of Osma, a prelate distinguished for zeal and sanctity, being desirous to obtain the services of a priest so energetic, offered him a canonry in the chapter of the regular canons of his cathedral. Dominic accepted the offer, and soon gave proof of the bishop's wisdom in selecting him for that dignity. He assisted the prelate in the reformation of his diocese. He preached often, and to the force of his eloquence added the power of his example. His life as a canon was marked by such severe austerity

that the bishop was several times obliged to interfere, that Dominic might not injure his health, and thus destroy his usefulness.

The King of Castile, Alfonsus IX., appointed the Bishop of Osma as his ambassador to go into France, to negotiate a marriage contract between his son and a princess of that country. Dominic was selected to accompany the bishop. In the course of their journey they passed through Languedoc, which was then desolated by the heresy of the Albigenses. Both of them were struck with horror by the abominations of that sect; and when the business of their embassy was terminated, they both went to Rome, and asked permission of Pope Innocent III. to go into Languedoc as missionaries. The Pontiff was delighted with their zeal, and encouraged them in their project. He would not, however, allow the bishop to resign his see, but granted him a leave of absence for two years. They went to Montpelier in the year 1205, where they met in conference with several abbots of the Cistercian Order, who were engaged in missionary work in that country. They matured their plan of operations; Dominic proposing that they should use the power of example and persuasion, rather than resort to the force of authority. The bishop and Dominic, therefore, set out on their apostolic labors, in all the poverty and simplicity of the first teachers of Christianity. They depended for their subsistence upon the charity of the peasantry. They had much to suffer from the violence of some of the people, and others, who were well-disposed, feared to harbor them, lest they should incur the anger of the leader of the heresy. The Albigenses not only denied many of the doctrines of the Church, but set at defiance the civil authority, and perpetrated many frightful outrages. They pillaged the churches, and organized bands to terrify into submission those whose faith they could not undermine. The preaching of Dominic at once began to exert a great influence. Hundreds were converted, and among them

some of those who had been foremost in the outrages perpetrated by the heretics. At the end of two years, the bishop returned to Osma, where he soon after died. Before leaving Languedoc he had appointed Dominic to succeed him as superior of these missions. This appointment was confirmed by Pope Innocent III., in 1207. Dominic originated the missions upon a new basis, and joined all his missionaries under a common rule. It was this organization that afterwards grew up into the great Dominican Order.

The conversions which were wrought by St. Dominic and his companions naturally exasperated the heretics. They became more violent as they saw their power decreasing, and the most conscientious of their adherents falling away from them. They renewed their outrages, and tried hard to frighten the whole population of the south of France into submission. The Pope's legate, Peter of Castelnau, a man of great virtue, was assassinated by them. This atrocity seemed to take away the last boundary of patience. The civil authorities saw that the struggle had become one of life, or death for them. They organized troops, and commenced hostilities against the insurgents without delay. This crusade against the Albigenses, as it is commonly called, has frequently been made use of among Protestant writers to the prejudice of the Catholic Church. But the ecclesiastical authorities had nothing to do with it, except to endeavor to restrain the violence to which the civil power was driven by the imminence of the dangers that assailed it. These Protestant writers, prone to sympathize with any thing that opposes the Catholic Church, have held up the Albigenses as a meek and long-suffering band of martyrs and confessors in the cause of religious liberty; and have winked out of sight the immoralities and atrocities of which they were guilty, and their open resistance to the lawful authority. This is not to be wondered at, when we find so many writers who do not

hesitate to sympathize with the infidel socialists of the present day, and to render the homage of hero-worship to atheists and assassins. If the government of the United States should be obliged to put down that wicked power, which has been growing up of late years in Utah, by force of arms, there will not probably be wanting, a few centuries hence, when that unclean Mormon sect is extinct, writers who will grow eloquent in depicting the many virtues of the Mormons of Utah, and the sufferings they had to endure in the crusade of the United States government against them. A parallel will then be afforded to the sympathy extended in our day to the Albigenses of Languedoc.

When the Albigenses found that the civil authority was determined to check them, they gave up open resistance, and resorted to every description of fraud and deceit to preserve and pepetuate their sect. They yielded an outward obedience to the Church. They frequented the sacraments, and found no difficulty in hiding their heresy under the appearance of devotion — thus committing the worst sacrileges. The civil authorities, when they discovered this, were more enraged than they had been at the open rebellion of the heretics. They recommenced the crusade with new energy, and it seemed as if they were determined to extirpate the entire population. At this moment, Dominic came forward and represented to them the injustice of these indiscriminate measures. He told them that if the innocent suffered through their neglect to investigate each case, their blood would be upon the souls of those who put them to death. He therefore proposed the establishment of courts of inquiry, which should sit in judgment upon each case, and then secure a trial to an accused party. In order that the proceedings might not be influenced by the prejudices of the civil and military authorities, he procured the appointment of ecclesiastics as judges. By these measures he arrested and held in check

the excesses into which the fears and passions of the authorities had plunged them; although there were numerous occasions on which the sentences of the courts were not rightly executed, and their recommendations to mercy were disregarded. This tribunal, which was called the Inquisition, is often made a subject of reproach to the Catholic Church, and to the memory of St. Dominic, by people who forget that the severe practice of those days of examining recusant witnesses by torture was not peculiar to the Inquisition, but was common to all countries, and was continued to comparatively a late period under the monarchs of Protestant England. Even the Spanish Inquisition, with all its cruelties, cannot be made a reproach to the Church, as the judicial authority alone was vested in ecclesiastical hands, and its sentences were too often disregarded through the culpability of the civil power, which alone had authority to execute judgment. The more candid among Protestant writers have acknowledged this; and the fact that the Roman Inquisition, which was entirely in the hands of the ecclesiastical power, cannot be charged with any of the cruelties or injustice practised under that of France or Spain, corroborates this view of the question.

In the midst of the confusion of arms, Dominic and his companions pursued their peaceful work, preserving, converting, consoling, and restraining, as far as possible, the disorders of the soldiery. In 1215, Dominic founded the Order of Preachers, which has perpetuated his name, labored faithfully ever since in the cause of the Church, and given many saints and martyrs to its calendar. Pope Honorius III. confirmed the Order in December, 1216. The Order rapidly increased, and extended its operations into other countries; and, the next year, St. Dominic founded a convent in Rome in connection with the Church of St. Sixtus. This establishment was soon after given up to the Dominican nuns; and the monks took possession of the splendid convent of St. Sabina, which has ever since been the

mother-house of the Dominican Order. The Order rose rapidly in influence, in learning, and in sanctity. Pope Gregory IX., who succeeded Honorius III., nominated, during his Pontificate, thirty-four bishops from the ranks of the Dominicans, besides appointing many others of that Order to posts of the highest responsibility. Dominic was made General of the Order by the Pope. In this capacity he travelled about, keeping a sharp watch over his Order, and yet found much time to devote to missionary work. He preached in every town he visited, and his eloquence and earnestness wrought wonders upon those who heard him. These great and incessant labors rapidly wore him out. His bodily frame was unequal to the demands made upon it by his zeal. He foretold his death some time before it occurred. He returned from one of his visitations of his convents, in the north of Italy, to Bologna, where he died peacefully, while giving an affectionate instruction to his brethren, August 6, 1221, being fifty-one years of age. His obsequies were conducted by Cardinal Ugolino, who was afterwards elevated to the chair of St. Peter, under the name of Gregory IX., and who canonized Dominic in the year 1234.

St. Dominic was distinguished for his ardent love of God. His whole life might almost be said to have been a continual aspiration towards his Redeemer. And his love for God found its expression in his zeal and charity towards his fellow-men. His Order is his noblest monument; but the invention of the Rosary, for which devotion the Church is indebted to him, entitles him to the gratitude and love of millions to whom the history of the learned and heroic Dominican Order is unknown.

SAINT ALPHONSUS LIGUORI,

BISHOP AND CONFESSOR.

> Preaching, administering in every work
> Of his sublime vocation, in the walks
> Of worldly intercourse 'twixt man and man,
> And in his humble dwelling, he appears
> A laborer with moral virtue girt,
> With spiritual grace, like a glory, crowned.
>
> WORDSWORTH.

SAINT ALPHONSUS LIGUORI, the illustrious founder of the Congregation of the Most Holy Redeemer, was descended from a noble Neapolitan family. He was born at a country seat of his father's, near Naples, September 27, 1696. His parents were persons of most religious character, and devoted themselves to the care of their children. His mother, particularly, was much averse to intrusting the education of her children to strangers. The little Alphonsus manifested at a very early age the effects of this pious maternal training. He took no pleasure in the common boisterous sports of childhood, but delighted to erect little altars, and celebrate, in his way, the different feasts of the calendar. He was often found in the churches, in the neighborhood of his father's residence, assisting devoutly at mass, or meditating before the altar of the Blessed Sacrament. At nine years of age his parents placed him under the spiritual charge of the Fathers of the Oratory of St. Jerome. They were afraid to trust their innocent child among the crowd of youths who frequented the different colleges; they therefore procured the best private masters for Alphonsus, and, under their direction, he made rapid progress in all his studies. He

was endowed with a quick and penetrating mind, and a retentive memory. While he was a mere boy, he was much in advance of others of his age, both in useful and ornamental accomplishments. He had great talents for music and poetry, and distinguished himself in both. His father was desirous to see him occupy a high civil position, and placed him, as soon as he was sufficiently advanced in his studies, under skilful masters of canon and civil law.

Before Alphonsus had completed his sixteenth year he had finished his course in the study of jurisprudence, and his talents won such admiration that the University readily dispensed with the law which prescribed twenty years as the lowest age at which the doctorate of laws could be conferred; and Alphonsus received his degree, January 21, 1713. He then devoted himself to the study of that science with great ardor. He frequented the courts of law most assiduously; but he never forgot his religious observances, nor relaxed in the slightest degree the fervor of his boyish days. Every body prophesied for him a brilliant career and an honorable position, and many of the nobility of Naples looked upon him as an eligible match for their daughters. His father wished to bring about a matrimonial alliance between his own family and that of the Prince of Presiccio. This family was possessed of great wealth, and was inclined to favor the wishes of Alphonsus's father; but the Princess Theresa was averse to the match, as she thought that she discovered an ambition for wealth in the father of Alphonsus. She therefore obtained permission of her parents to enter a convent, where she lived for some five years, and died in the odor of sanctity. St. Alphonsus afterwards wrote the life of her who had been intended for his wife. His father subsequently tried to effect a union with one or two other families, but in vain. Alphonsus, at last, after much wavering, having conceived a great dislike for the subtle-

ties of the law, and a fear of the dangers of his profession, resolved to quit it, and enter the ecclesiastical state.

He obtained his father's acquiescence in this design with the greatest difficulty, and even after the latter had consented, he persisted in throwing obstacles in the way of its fulfilment. He refused to supply his son with sufficient money to buy a cassock, and when Alphonsus appeared before him in the ecclesiastical dress, he refused to recognize him, and would not speak to him for more than a year after. Alphonsus's mother favored his purposes, and used all her influences to mitigate the anger of her husband. It was not alone from the unkindness of his father that Alphonsus was obliged to suffer. Many of his friends, who had predicted a brilliant future for him as a lawyer, treated him with contempt. But the consciousness that he was obeying the voice of God compensated Alphonsus for all that he had to endure, and was far sweeter to him than the voice of companion or the heart of friend. In December, 1724, he received the tonsure, and in the following September, minor orders. In December, 1725, he was made sub-deacon, and shortly after went to live in the convent of the Lazarist Fathers. His holiness of life greatly edified all with whom he came in contact, and the Cardinal Archbishop dispensed with the laws of the Church, and promoted him to the diaconate in April, 1726, and in the following December, to the priesthood, and gave him permission to preach in all the churches of Naples.

He commenced his labors with that ardor which always distinguished him, and his success immediately placed him among the most remarkable men of his time. His holy zeal, the unction, and simple, natural eloquence of his discourses won the hearts of all who heard him. The lukewarm were awakened, and many notorious sinners were brought to a sense of their danger. The parish

priests of Naples and vicinity besought him and begged him to give missions in their churches; religious communities invited him to conduct the exercises of their retreats; and the Cardinal Archbishop appointed him to give the spiritual exercises to his clergy. After a year spent in this manner, he received faculties for hearing confessions. His confessional was thronged by persons of every rank, and his kindness and apostolic spirit found therein great opportunities for exercise. In his old age he said that he did not remember ever treating a penitent harshly, or allowing a sinner to go away unreconciled to God. Such crowds of people thronged to hear his instructions and ask his advice that finding it impossible to give them all a separate interview, he established conferences, which were held in the evening, for the advancement of his penitents and the instruction of the poor. Other priests, seeing the good which Alphonsus was doing, went willingly forward and rendered him great assistance.

During this period Alphonsus continued to live in the house of his father, who had become reconciled to him. But he longed for that peace of mind which can be found only in the calm solitude of a religious house. He, therefore, went to live in the then newly-established college of the Chinese mission, an establishment remarkable for its austerity. He continued his labors in the churches of Naples and the neighborhood, and accomplished so much that one can but wonder how he found time for necessary rest or recreation. Yet all this time his devotions were never slighted, and his studies went on regularly. In 1729 a frightful epidemic visited Naples, and so afforded new opportunities for the exercise of his zeal and charity. After this his health began to decline, and his friends, fearing that he had worn himself out by his incessant exertions, advised him to retire to the country to recover his strength. He did so, and went to a little town on the

shore of the Bay of Naples. There his health began to mend. He used his time in giving instructions to the peasantry, and in study, and in meditation. While there he conceived the idea of founding a congregation of missionary priests. He met with great opposition from his friends and from the ecclesiastical authorities; but he persevered, and in February, 1749, had the happiness to receive the confirmation of the rule of the Congregation of the Most Holy Redeemer. The Pope at the same time named Alphonsus perpetual superior of the congregation. The new congregation immediately commenced its labors. The character of those labors need not be described here. We all know the good effected by the Redemptorist Fathers, in every part of this country, by their missions. That great work of spiritual awakening is but the continuation of that which St. Alphonsus and his companions commenced in Italy a century ago.

In 1753, St. Alphonsus published his Moral Theology. Upon this great work the fame of the author will rest securely. He labored to avoid both of the extremes of laxity and rigor, and followed the line of perfect equity. His morality is the morality of that divine Theologian, who refused to reproach and condemn the woman taken in adultery, but told her to go and sin no more. Some Protestant writers have assailed his system, and have attempted to substantiate their charges against him by extracts from his treatise, separated from the context in a manner which proves that they had great need of some of the teachings of the work which they slandered. Of course, any attempt to give an idea of a work in some two or three quarto volumes, by bringing forward half a dozen sentences from it, is as absurd as to try to judge of a house by looking at one of the bricks of which it is built. The best proof of the excellence of the Moral

Theology of St. Alphonsus is the character of those who have attacked him. And beyond this, it bears the approbation of that illustrious Pontiff, to whom it was dedicated, Benedict XIV.

Alphonsus founded many houses of his congregation in the kingdom of Naples, and afterwards in the Pontifical States and in Sicily; and was going on in his literary and administrative labors with his accustomed industry, when, in 1762, his humility received a severe shock from his election to the bishopric of St. Agatha of the Goths, a town near Capua. He immediately went to Rome and endeavored to have the appointment recalled, adducing his feeble health as a reason why it should be. But the Pope refused to listen to his request. He was consecrated in Rome, and then repaired immediately to his diocese. His life as a bishop was only a continuation of the self-forgetful career which he had led as a priest. He commenced his episcopate by giving a retreat to his clergy, and a mission in his cathedral. He reorganized the diocesan seminary, and established new parishes wherever they were needed. His zeal, tempered by a wonderful discretion, had great effect on all classes of people throughout his diocese, and his charity, during a famine, attracted the admiration of all classes. In the midst of all these labors his literary undertakings were never neglected, and he published, from time to time, many ascetic and doctrinal works, which are now translated into every European tongue. His health was for many years feeble, and he made several attempts to resign his see. He succeeded in May, 1775, when Pius VI. accepted his resignation, and he took leave of his diocese with many tears, after laboring in it so faithfully for thirteen years. He then retired to Norcera, where he gave himself up to prayer and to the care of his congregation. He passed the remainder of his life in that place, and

his last years reflected the calmness and serenity which had marked that period when his pious mother first instructed him in the mysteries of religion. He died August 1, 1787. His relics were honored by many miracles, and he was beatified by Pope Pius VII., September 26, 1816. He was canonized by Pope Gregory XVI., May 26, 1839.

SAINT IGNATIUS OF LOYOLA,

CONFESSOR.

'Tis much he dares;
And to that dauntless temper of his mind,
He hath a wisdom that doth guide his valor
To act in safety.

SHAKESPEARE.

SAINT IGNATIUS, the founder of the venerable Company of Jesus, was descended from one of the most noble ancient families of Spain. He was born in the Castle of Loyola, at the foot of the Pyrenees, in 1491. In his childhood he was distinguished for his quickness of intellect, an ardent temperament, and a strong spirit of ambition. He was brought up as a page in the court of King Ferdinand V.; and the Duke of Najara, his kinsman, who was his special protector, spared no pains to cultivate the boy's passion for glory. His elder brothers had distinguished themselves in the Spanish army, and their success so inflamed Ignatius that he could not rest until he entered into active service. He soon distinguished himself among his companions in arms by his bravery and generosity of spirit. His knowledge of human nature gave him great influence among the soldiers, who often showed their confidence in him by making him the arbiter in their differences.

The Emperor Charles V. succeeded Ferdinand. Francis I., of France, declared war against Charles in 1521, to recover the province of Navarre, and sent a powerful army into Spain, which besieged Pampeluna, the capital of that province. The authorities of the city were inclined to yield at once to the French, and the garrison of the

place were in doubt whether it would be worth while to resist. Ignatius, who had not been sent there to command, said that whatever the rest might do, he was determined to be found by the enemy sword in hand; and, taking one soldier, he retired to the citadel, resolved to stand out to the last. The troops were captivated by this bravery, and concluded to defend the town. The French tried to carry the place by assault. They brought their artillery to bear upon one part of the walls until they had made a wide breach. Ignatius rushed into the breach at the head of a small party, even before the besiegers had reached that position. For some time, his single arm seemed to beat back the overpowering storming party which the French poured into the breach; but at last Ignatius fell, his right leg having been severely wounded by a cannon shot. The French were victorious. They testified their admiration for the bravery of Ignatius by treating him with great consideration, and sending him, as soon as he was able to bear the journey, to the castle of his family, which was not far from Pampeluna. He suffered great pain from the fractured limb, and it had hardly begun to heal after it was set, when he was attacked by a violent fever. He was soon brought so low that his physicians declared him to be beyond all hope of recovery. On the vigil of the Feast of SS. Peter and Paul he received the last sacraments, and no one of the household thought that he could live till the next morning. Ignatius had always cherished a remarkable devotion to the Prince of the Apostles. In his early youth he wrote a poem in praise of St. Peter, which bore witness to his talent and his fervor. He did not fail to have recourse to his patron in the extremity to which he was then reduced; and in the same night he thought he saw the great Apostle draw near and lay his hand upon him. In the morning his pains were much diminished, and the fever had left him. Although he considered his cure as miraculous, he still

retained much of his ambition and worldly spirit. He underwent several painful operations, in order to bring the injured limb back to its natural comeliness. His knee was a long time in healing, and he was confined to his bed, although his health was otherwise restored.

To while away the weary hours of his tedious recovery, the castle was ransacked for the means of amusement. Books were not so plenty then as they are now. The few romances which were found were soon read and thrown aside, and Ignatius was reduced to a stray volume of the Lives of the Saints. At first he merely read them for want of something which he would have considered more interesting; but he soon found in them a charm which brought peace to his impatient soul. The examples of painful self-abnegation with which those biographies were filled, made him wonder at his own longing for worldly ease: their contempt of the world and its honors filled him with reproach, as he reflected that the spring-time of his life had been devoted to the pursuit of such fleeting glory: the splendor of their sanctity made his life seem tedious and intolerable. His projects of worldly advancement thrust themselves in, and interfered with these salutary thoughts; but his heart was touched, and the divine grace triumphed at last. He resolved to imitate the heroes who had triumphed over those powerful enemies — their own hearts. He gave himself up to constant prayer and meditation, and was rewarded for the fervor of his penitence by many visions and other spiritual consolations. He was especially devout to the Blessed Virgin, and consecrated himself to the service of God under her patronage.

When he was entirely cured, and his pious resolution became known, his relatives endeavored to withhold him from carrying it into effect; for it seemed madness to them for him to sacrifice the high reputation which his bravery had gained, and for which he had suffered so

severely. He remained firm, however, and repaired without delay to the great Benedictine Abbey at Montserrat. This establishment was one of the most famous convents of Spain. Some three hundred monks inhabited it, and it was distinguished for its strictness of discipline. There Ignatius made a spiritual retreat, and dedicated himself, with renewed fervor, to the service of God. He had left his relatives, clothed in his military dress. He went away from Montserrat on the Feast of the Annunciation, 1522, giving his horse to the monastery, and hanging up his sword before the altar of Our Lady, to bear witness that he thereby put aside all hopes of worldly advancement. He gave away his rich garments to the poor, and clothed himself in a simple habit of coarse cloth, confined around the waist with a girdle of rope. He then went to the village of Manresa, about ten miles from Montserrat, where, unknown to any one, he lodged at a hospital for pilgrims and sick persons. In this place he atoned for the thoughtlessness of his youth, and his former devotion to worldly things, by a life of the most severe austerity. Of course he had many struggles to go through; but every new struggle seemed to bring with it a new grace, and at last he passed through the desert which borders the spiritual life, and entered upon that land of promise, whose blessedness seemed ever after to hold undisturbed possession of his soul. He remained about a year at Manresa, and while there wrote the Spiritual Exercises, which he published some years after, at Rome. He then resolved to make a pilgrimage to the Holy Land. He sailed from Barcelona to Gaeta, and then travelled on foot to Rome, where he spent the Easter season. Afterwards he journeyed on to Venice, from which place he went to Cypress, where he found a vessel which carried him to Joppa. He satisfied his devotion by repeated visits to the scenes of our Lord's life and passion, and then returned to Spain. At Barcelona he commenced, at the age of thirty-three

years, the study of the Latin tongue. He found it very difficult to fix his mind upon his task, but he nevertheless persevered, and increased his humility by bearing patiently the ridicule of the little boys, who laughed at his dulness as he sat among them in the school. After two years of patient and successful study, he went to the University of Alcala, which had then been recently founded by the great Cardinal Ximenes. He devoted his leisure moments to the instruction of the poor in the catechism. His course attracted much attention, and some persons accused him of sorcery. The slanders which were uttered against him caused him to be thrown into prison, from which, after some forty days' confinement, which he bore without a murmur, he was liberated, June 1, 1527. He afterwards attracted the attention of the Archbishop of Toledo, by whose advice he went to the University of Salamanca. Here he was again falsely accused, and thrown into prison for a few days, until his innocence was established. In 1528, he went to Paris, where he continued his studies. He there met with Francis Xavier, and several others who afterwards joined with him in establishing the Company of Jesus, and whose names will forever be associated with the beatitude of his fame.

These young men, all of them much younger than Ignatius, joined themselves in an agreement to go and offer themselves to the Sovereign Pontiff, to be employed in the service of the Church as he should think proper. They took their vows on the Feast of Our Lady's Assumption, 1534, in a subterranean chapel at Montmartre, near Paris. In the course of the next year, Ignatius was obliged to visit Spain, in consequence of failing health. Some two or three other fervent students joined his companions in Paris, during his absence. In January, 1537, he found himself, with nine associates, at Venice. All of them, except Ignatius, went to Rome, and were graciously received by Pope Paul III. In the course of that year

all who were not already priests were elevated to that dignity. After a lapse of some months, Ignatius, accompanied by Laynez and Faber, went to Rome and offered themselves for the service to which they were bound by vows. The Pope appointed Ignatius to labor among the common people as a spiritual instructor: the two others he made professors in the University of the Sapienza.

Ignatius afterwards called his other companions to Rome, and they were appointed to various occupations. The new Order was at first opposed by some of the cardinals as unnecessary: but on the 27th of June, 1540, the "Company of Jesus" was approved by Pope Paul III., and on Easter Sunday, of the following year, the members made their religious vows, and Ignatius, with much reluctance, received the office of general of the Order. He then set himself to work to write the constitution of his Order, a labor in which all his own natural talent for government seems to have been combined with the wisdom and experience of all preceding ages. The new Order found abundant occupation for its members. Under the auspices of the King of Portugal, St. Francis Xavier was sent to India, and a new world was illuminated by the light of the Christian faith and the splendor of the virtues of that great apostle. Other members of the Order were sent into various parts of Africa and to South America. Two of the members, Laynez and Salmeron, assisted at the Council of Trent, as the theologians of the Pope. The Order increased rapidly, and in 1546 the Jesuits commenced that system of education which has ever since been the admiration of the world. The Roman College was commenced five years afterwards, and, fostered by the munificence of Pope Julius III., Paul IV., Gregory XIII., became one of the first universities of the world. Before his death, Ignatius saw his Order consisting of twelve provinces, and possessed of more than one hundred colleges. In 1556, St. Ignatius found himself so worn out

by his labors that he was obliged to give up the active duties of the generalship, and ask for the appointment of a coadjutor. From that time a mild decay began to win him gently from the earth. On the 30th day of July, the same year, he sent to the Pope and begged for his last blessing, and the next day happily gave up his soul to Him for whom he had labored so well. He was sixty-five years old when he died, and was universally esteemed as a saint, even in the last days of his life. He was buried in the little church of the Jesuits, but his body was afterwards translated to the magnificent church of the *Gesu*, where, in a gorgeous shrine, it now reposes. The chamber which he occupied is now a chapel, which is much visited by the devout of all nations. He was beatified by Paul V. in 1609, and canonized by Gregory XV. in 1622. His relics have been honored by many miracles.

The history of the Church, and the lives of the Saints, furnish no example more splendid than the life of St. Ignatius. His entire career, after his conversion, can be compared to nothing but that of St. Paul. That generous and heroic spirit, which made him so fearless in the breach at Pampeluna, lost none of its ardor under the chastening influences of religion. It was turned into a new channel, and from that time increased by his efforts in the conduct of a higher and nobler warfare. His example is an incentive to the slothful, and an encouragement to the penitent. The man who can read his life without being thereby quickened to a sense of his duties as a Christian, is almost without hope. In the contemplation of his career, the greatest Protestant writers forget their prejudices against the Catholic religion, and are kindled into a generous enthusiasm. The Order which St. Ignatius founded has been assailed by every species of calumny and persecution. It is this which has contributed to keep it so pure, and to preserve in it the spirit of its founder. The world is filled with the monuments of its great deeds. The names of

the cities and towns which are scattered through western America, bear witness to the faith of those who founded them. The Jesuit missionaries were the first to explore those vast regions which are now rapidly becoming the seat of a great empire. There is not a continent nor a country which does not bear upon it some record of the heroic zeal which had its origin in the heart of the defender of Pampeluna. The bones of the Jesuit martyrs are found in all lands, from Canada to China; and it is to-day doing its noble work with all the devotedness which characterized it in the first century of its existence. The Arabs have a proverb, which says, that "It is only at trees which bear golden fruit that stones are thrown;" and we may safely say that if the Society of Jesus had been characterized by any qualities rather than the noble zeal and pure-hearted devotion which are inseparably associated with it, it would have had fewer enemies, and would have been treated much more tenderly by the enemies of the Catholic Church.

SAINT VINCENT DE PAUL,

CONFESSOR.

"Pie pater orphanorum,
Vera salus populorum,
Robur et ecclesiæ,
Salve! forma pietatis,
Exemplar humilitatis,
Decus innocentiæ."

Saint Vincent de Paul, the father of the orphan and apostle of the distressed, was born of an obscure family in the village of Pouy, near Acqs, in Gascony. His father, John de Paul, was a simple and pious peasant, and both he and his wife, Bertranda, were obliged to work hard to support themselves and their family of six children. Vincent, who was the fourth child, was born in 1576; and, like the other children of those religious parents, was brought up with great care. While he was yet very young, he assisted his father in guarding the flocks, and gave his time, while wandering about the fields in the Pyrenees, to prayer and meditation. His conduct was most edifying to all who knew him. His conscientious discharge of his duties as a shepherd boy, his good nature, and his constant recollection and sedateness, joined with the artless simplicity of childhood, made him a favorite with his companions, and won for him the respect of all. His father, seeing the tendencies of the child, determined to encourage him in them; and resolved, that if Vincent should continue as he had begun, he should be a priest. He made great sacrifices to educate the child properly, and after a little time he succeeded in placing Vincent un-

der the charge of the Franciscan monks at Acqs; paying them about thirty dollars a year for his subsistence.

Vincent commenced his studies at Acqs in 1588, and, in four years, made such progress that he attracted the attention of a lawyer in that town, who engaged him as a tutor to his children. This relieved his father from the burden of his support, which he had felt severely, though he had borne it so willingly. Vincent continued for five years to instruct the children of his patron, and at the same time to advance in his own studies. His patron treated him like a son, and, at the end of the five years, told him that he felt that he should be doing him injustice if, for a selfish purpose, he should withhold him from pursuing a course which was marked out clearly for him, as by the visible finger of God. He therefore, with sorrow, gave him his blessing, and promised to pay his expenses until he should complete his studies. Vincent received minor orders at Acqs, in 1596, being twenty years old; and then proceeded to Toulouse, where he commenced his theological studies. He continued at Toulouse for seven years, with the exception of an interval in which he visited Spain. On the 23d of September, 1600, he was promoted to the dignity of the priesthood, but he continued his studies some three years longer, and, in 1604, received the degree of Bachelor of Divinity. During this time he occupied himself as a teacher.

In July, 1605, having been obliged to go to Marseilles, he was returning by way of the sea to Narbonne, when the vessel he was in was captured by some African pirates, and he was carried to Tunis, where he was sold for a slave. He was first bought by a fisherman, who, finding that the sea did not agree with him, sold him to an old chemist. This whimsical, but kind-hearted old gentleman, who had been toiling, as he said, for fifty years in search of the philosopher's stone, treated him with great clemency. Vincent soon became a favorite with him, and he

promised the saint that if he would abjure the Christian faith he should be the heir to all his property. Vincent remained with him until his death, in August, 1606, when he fell into the possession of one of his nephews, who was as fierce and cruel as the old chemist had been humane. The nephew, however, soon sold him to a renegade from Nice, who had forsaken his religion and embraced Mahometanism. One of this wretch's wives, who was a Turk, took a great interest in the patient and cheerful Christian slave. She delighted to talk with him while he was at work in the fields, and to hear him sing the hymns which were then made doubly dear to him. This woman was so touched by the demeanor and conversation of Vincent, that she told her husband that he had parted with his dearest inheritance in casting away the Christian faith. She spoke so earnestly to him that he was filled with remorse, and proposed to Vincent that they should make their escape together. They did so, and crossed the Mediterranean in an open boat, arriving at Aigues Mortes, in France, in June, 1607. His penitent master lost no time in completing his reconciliation with the Church, and soon after entered a convent of a severe religious Order in Rome. The humility of St. Vincent was so complete, that he never was known to allude to the sufferings which he endured during this painful exile.

Immediately after Vincent's return to France, he attracted the attention of the vicar legate of the Holy See, who insisted upon Vincent's accompanying him to Rome. After having satisfied his devotion by visits to the numerous shrines of the Holy City, Vincent returned to France, and soon after went to Paris. He there entered the house of the then newly-established congregation of the Oratory, where he remained for two years, that he might enjoy the advantages of community discipline, and of the direction of the celebrated Father (afterwards Cardinal) de Berulle.

At the end of this time, the parish of Clichy, a little village in the vicinity of Paris, lost its curé. The post was offered to St. Vincent, and at the solicitation of Father de Berulle, he consented to accept it. He entered upon his duties with the spirit which marks his whole career, and which has made him one of the greatest saints of the Church. His zeal for the conversion of sinners soon made its mark upon the society by which he was surrounded. His self-forgetful care for the poor soon made his name a consolation in quarters where the most brilliant talents might have shone in vain.

In 1613, when Vincent had been about three years at Clichy, the Count de Joigny, of the old family of De Gondi, sought to obtain him as tutor for his three sons. The family was one of the first in France, and the three children were expected to occupy important positions in after life. This fact probably made Father de Berulle consider that a great deal depended upon their education, and dictated the advice which he gave to Vincent, and in consequence of which, Vincent, with many regrets, gave up the work which was so dear to him. He spent twelve years in the family of De Gondi, and led the life of a cloistered monk in the midst of a society, which, in spite of the sincere piety of the Countess de Joigny, reflected somewhat of the irreligious and reckless spirit of that relaxed age. He found much time, amid his other duties, to devote to the care of the suffering and the afflicted; and the light of his zeal and virtues shone around the city and country residences of the count's family. His labors were not without fruit, even in the family itself. His patience wore out even the lukewarmness of that household. He had the consolation to see many of its members brought to a sense of their danger, and to the fulfilment of their duties. It was to the Countess de Joigny that Vincent owed the suggestion which ultimately led to the formation of that noble institution, the Congregation of

the Mission. In the winter of 1616–17, he had accompanied the countess to the Castle of Folleville, near Amiens. While there, he was called upon to visit a sick man in the neighborhood. This sick man, by the advice of the saint, made a general confession, by which he discovered that for several years his confessions had been sacrilegious, by reason of his lack of care in examining his conscience. He expressed deep gratitude for Vincent's holy counsels, and told the countess, who visited him shortly before his death, that had it not been for Vincent he should have been lost. She, struck by this fact, told the saint that there must be many others in a similar condition, and begged of him to preach in the parish church of Folleville, on the 25th of January, being the feast of St. Paul's conversion, on the subject of general confession. He did so, and the effect was so great that he was obliged to ask the Jesuit Fathers to come from Amiens to assist him in the confessional. He afterwards devoted himself to this work, and in July of the same year gave up his position in the house of De Gondi, and associated with himself several other secular priests, that he might carry it on more systematically. From this small beginning arose the Congregation of the Lazarists, which did wonderful things towards giving to the clergy of France the high character for zeal and devotion which they now enjoy, but which few among them deserved in that corrupt age.

Our space will not allow us to follow St. Vincent, in all his enterprises for the restoration of ecclesiastical discipline, and for the relief of all classes, from the galley slave to the world-sick frequenter of the saloons of fashion. It is enough to say that his charity comprehended all, and that his zeal was so tempered by discretion that he rarely had to mourn over the ill success of any of his undertakings. His own charity seemed, of itself, to stir up the charity of others. Many persons, living in the world,

were led by his usual unselfish example to give their leisure moments to assisting in his benevolent ministrations. Among these, Madame le Gras was one whose name will forever be associated with that of St. Vincent, for her generous coöperation with him in the establishment of the Sisters of Charity. She laid aside the ease and dignity of her high position, and devoted herself, under Vincent's direction, entirely to works of mercy. Her apostolate of charity extended over a period of thirty years, and her name will be cherished so long as the spirit of charitable self-sacrifice is recognized among men as a virtue. It was in 1633, that the Congregation of the Sisters of Charity was systematically organized. Of the character of this institution we need not speak here. If we seek for the monuments of its usefulness we have only to look around us. It grew up rapidly. During the life of St. Vincent it had extended throughout France, and even into other parts of the continent.. He witnessed the establishment of no less than twenty-eight houses of that devoted sisterhood in Paris alone. At the present day, nearly seven hundred Sisters of Charity are occupied in the care of the hospitals and other benevolent establishments in the capital of France. They are represented in all quarters of each of the four great continents, and their establishments are reckoned by hundreds. We can merely glance at St. Vincent's efforts for the establishment of the great Foundling Hospital of Paris, which no one can visit without increasing his veneration for the wisdom and benevolence of its founder. We can only say that the whole system of hospitals throughout France, and even throughout Europe, owes much of its present efficiency to St. Vincent de Paul. Of course, these great and numerous enterprises were a severe burden to the saint; but he never allowed his personal inconvenience to stand in the way of his charitable works. For some years before his death he was very infirm, and could only move about on

crutches. Yet he gave himself to prayer and meditation, and to the occupation of the day, as regularly as when he was living under the rule of the Oratory, in his early life. No one would have dreamed of the pains which he endured if they had judged of him by the calmness and cheerfulness which he manifested in his intercourse with men. When it became known that he was sinking, the news spread through Europe as if he were a sovereign. The Supreme Pontiff, Alexander VII., wrote to him a letter of consolation, and begged him to receive his dispensation from the obligation to say the divine office. But it was too late. When the Pope's letter arrived at Paris, Vincent had laid down his Breviary to take up the chant of the church triumphant in heaven. He died calmly, sitting in his chair, on the morning of the 5th of September, 1660, being eighty-five years of age — so calmly, indeed, that for several minutes the attendants thought (and truly, too) that he had fallen asleep. His relics repose in the Church of the Lazarists, in the Rue de Sévres, at Paris. He was beatified by Pope Benedict XIII. in 1729, and canonized by Pope Clement XII. in 1737.

It is difficult to give, in so brief a sketch as the present, a satisfactory account of a life so full and glorious as that of St. Vincent de Paul. He probably did more for the relief of human suffering than any other single man who ever lived. The whole world is filled with the splendor of his virtues. His charity, and humility, and heroic faith, are reflected in the lives of his spiritual children. The Sister of Charity, bound on her errand of mercy through the lanes and alleys of the crowded city, stricken by pestilence, or watching in the wards of vast hospitals, or tending the agonizing soldier on the field of battle, — the Lazarist missionary, separated from home and friends, and bowing down before the axe of the executioner to testify

his worthiness to succeed in the work of St. Francis Xavier, — owe their generous heroism to the little shepherd boy of the Pyrenees, whose life, from infancy to age; was an oblation of himself to the good of his fellow-creatures, and the greater glory of the name of his Redeemer.

SAINT BONAVENTURA,

BISHOP AND DOCTOR.

Thanks to his pure, imaginative soul,
Capacious and serene, his blameless life,
His knowledge, wisdom, love of truth, and love
Of human kind!

WORDSWORTH.

SAINT BONAVENTURA, the first great theologian of the Franciscan Order, and one of the Doctors of the Church, owes the name under which his memory is perpetuated, in the Church's calendar, to a singular circumstance which happened in his childhood. His parents, John di Fidenza, and Maria Ritelli, were very pious people, and had great hopes of their child, who was born at Bagnarea, in Tuscany, in 1221, and to whom they gave the name of John. When John was nearly four years of age, he was attacked by a violent fever, and was soon brought so low that his life was despaired of. His mother wept and prayed, and then sought out the great St. Francis, of Assisi, and begged him to intercede for the preservation of her son's life, if it would tend to the glory of God. The great apostle of religious poverty acceded to the desire of the distressed mother, and her son was restored to health. He then foretold the glorious future that awaited the child, on hearing which his mother cried out in a transport of joy, "*O, buona ventura!*" which is the Italian for "O, good fortune!" From that day John was known only by the name of Bonaventura. His mother, in her gratitude, consecrated him to God, and devoted all her attention to inculcate in him the great truths of religion, and a love for prayer, and the practice

of self-denial. He was an apt scholar, and astonished his masters by his rapid progress in his studies; but his advance in earthly learning was entirely surpassed by his progress in the path of perfection. While he was yet a youth, he seemed to have attained to a degree of self-denial which many fail to reach after long years of effort. He was particularly distinguished for patience and humility, and for an extraordinary fervor of spirit.

In the year 1243, when he was twenty-two years old, he entered the Order of St. Francis, which was then just beginning to move in that elevated sphere which it has since adorned with so much learning and piety. He received the Franciscan habit from the Father Provincial Haymo, an Englishman, in the province of Rome; and he himself tells us, in his introduction to his Life of St. Francis, that he made his religious profession an act of thanksgiving for the preservation of his life, through the intercession of that great saint. Soon after his reception into the Franciscan Order he was sent to Paris, where he pursued his theological studies under the direction of that eminent theologian, Alexander Hales. He made rapid progress both under Alexander and his successors, and soon became deeply skilled in scholastic philosophy, and in the highest branches of theological study. His acute mind pierced the abstruseness in which many of the scholars of that day delighted to conceal their learning. He expounded the subtleties of philosophy and theology with a clearness which had never before been equalled: the extent of his scholastic attainments was only surpassed by his humility concerning them, and the self-abnegation which he cultivated with even greater earnestness than he did his intellectual gifts. He once told St. Thomas Aquinas, when asked by that great doctor where he obtained his wealth of learning, that he had acquired more from the contemplation of the crucifix than from the study of all the books he had read. His whole life, from the com-

mencement of his theological studies, seems to have been a continual meditation on the mysteries of the life of our Lord. He never forgot the grandeur of his subject nor the importance of the ends which theology aims at in the technicalities of that divine science. After a long and careful preparation, Bonaventura became a priest; and at the age of thirty-three, he found himself occupying the chair of a professor of theology, in the University of Paris, having been placed there by a special dispensation of the faculty in consequence of his conspicuous ability, although he lacked two years of the canonical age. His learning and piety shone forth splendidly from this high position; and in 1256, he was invited to receive the cap of a doctor of theology, in company with the great Dominican theologian, St. Thomas Aquinas. He drew back from the proffered honor, but finally, out of consideration for the interests of his Order, expressed his willingness to receive it. The contest between these two great scholars, as to who should take precedence of the other, afforded a fine example of self-forgetfulness, and greatly edified the whole University. The humility of St. Bonaventura triumphed at last, and he had the satisfaction to see the white habit of the Dominican Order take precedence of his own in the path to scholastic honors. The higher he rose in the estimation of the noble and learned, the more profound his humility seemed to become. The King of France, the great St. Louis, had a high veneration for St. Bonaventura. He often admitted him to his table, and frequently consulted him upon affairs of state as well as upon spiritual matters.

Almost immediately after receiving the doctorate, Bonaventura received news from Rome, that in a general chapter of his Order he had been elected a General of the Franciscans. He was overwhelmed at this intelligence, but, in obedience to the command of the Sovereign Pontiff, he accepted the office, with great misgivings, however,

and journeyed to Rome to enter upon its duties. The Franciscan Order was at that time disturbed by a discussion concerning the strict observance of its rules. St. Bonaventura, by his firmness, his devotion, and his humility, completely triumphed over the innovators, and gave a new proof, not only of his wisdom and administrative ability, but also of his love and devotion for the apostle of poverty, by bringing the entire Order up to the spirit of its holy founder. His entire course, as general of the Franciscans, was in harmony with this beginning. He made himself superior to all his brethren by becoming, in very truth, the servant of them all. He made, in a general chapter of his Order, which he convoked at Narbonne in 1260, certain improvements in the Franciscan rule, by which the entire Order was reduced to a uniform discipline. He gave much time to study, to teaching, and to preaching, notwithstanding the laborious and responsible office which engrossed so much of his attention. Several of his works were written while he was engaged in the labors of his office to such an extent that he seemed hardly to have time for his meals and his ordinary rest. Yet his time was so regularly portioned out that none of his avocations ever really interfered with one another, or prevented his giving his regular hours to his religious duties.

St. Bonaventura's humility received a severe blow in 1265, when Pope Clement IV., knowing in what high estimation the saint was held in England, nominated him to the archiepiscopal see of York. The saint hastened to Rome, threw himself at the feet of the Pontiff, and, by his entreaties and tears, obtained a recall of the nomination.

In 1266, he presided over a general chapter of his Order at Paris, and in the next chapter, which was held at Assisi, he established among the brethren of his Order the devotion which has since become universal in the

Church, known as the *Angelus*. The saint avoided residence at Rome as much as possible, fearing that new honors might be conferred upon him. In the year 1274, while he was at Paris, he was elevated to the cardinalate, and appointed Bishop of Albano, by Pope Gregory X. The Pope himself consecrated him Bishop, and then commanded him to repair to Lyons, to assist at a general council which was about to be held for the termination of the Greek schism.

The second council of Lyons, being the fourteenth general council, commenced its session May 7, 1274. St. Bonaventura journeyed thither in company with Pope Gregory X., and sat, during the council, at his right hand. He devoted himself most assiduously to the work for which that great synod was convoked, and might almost be called the presiding spirit in its deliberations. He did not live, however, to witness its termination. He was taken ill just after the fourth session of the council, in which the high chancellor of Constantinople abjured the Greek schism, and died in tranquillity and joy on the 14th of July, 1274, being fifty-two years of age. He was buried in the Franciscan church, at Lyons, and the entire council, consisting of more than five hundred prelates, assisted at his funeral. A discourse was preached on the occasion by a Dominican monk, who afterwards ascended the Pontifical throne, under the name of Innocent V. He was canonized in the year 1482, by Pope Sixtus IV.; and was enrolled among the Doctors of the Church, by Pope Sixtus V. His relics were chiefly destroyed by the Calvinists, in 1562, but some small portions of them still remain in different parts of France and Italy.

The works of St. Bonaventura are characterized by a simplicity which charm the mind, and an unction which touches the heart. He is best known to the generality of people by his Meditations on the life of Christ. But his intellectual gifts — conspicuous as they were — were entirely

outshone by the splendor of his virtues. He was a true disciple of the great St. Francis of Assisi. When he received the Franciscan habit, he gave his heart to poverty as to a bride. Not all the flattery of pomp and power — not all the high scholastic honors that were heaped upon him — not even the purple dignity of his cardinalitial state, could make him forget the brown habit and the knotted cord. He was a true monk in whatever rank or place he might be found. When the legates went to meet him, carrying the scarlet hat and the other insignia of the cardinalate, they found the newly-appointed Cardinal — this great theologian upon whose eloquence scholars delighted to hang, and whose wisdom kings had sought in their affairs of state — washing dishes in the kitchen of one of the convents of his Order, in Tuscany. He meekly apologized to them for keeping them waiting; and then, having finished his task, received them with the honor due to their state. The career of St. Bonaventura is one from which we may all draw a lesson. His patience and humility, amid so many circumstances calculated to try those virtues to their utmost, ought to teach us how to conduct ourselves in connection with our schemes for worldly advancement, and the petty disappointments that daily try our tempers. His entire career is a glorious illustration of the truth of the divine declaration, "*He that humbleth himself shall be exalted.*"

SAINT ELIZABETH,

QUEEN.

Pure, meek, with soul serene,
Sweeter it was to serve unseen
Her God, than reign a queen.
LYRA CATHOLICA.

SAINT ELIZABETH was born in the year 1271. Her father was Pedro III., King of Arragon, and her mother was a princess of Sicily, and granddaughter of the Emperor Frederick II. She received her name in honor of St. Elizabeth of Hungary, who was her aunt, and who had been canonized some thirty-five years before, by Pope Gregory IX. At the time of her birth, her grandfather occupied the throne of Arragon, and a violent feud was raging between him and her father. The birth of a princess brought about a reconciliation, and the aged king bore witness to his love of his grandchild by taking upon himself the care of her education. He died when she was six years old, and her father succeeded to the throne of Arragon.

King Pedro was careful to keep the little princess in the good path in which her grandfather had led her. He chose for her companions people of cultivation and of religious character. She soon showed the advantages which flow from such associations in the gentleness of her disposition and in her love for religious exercises. In her childhood she began to practise self-denial and mortification of her senses, in a manner that astonished while it edified the people of the royal household. She was an apt scholar, and was distinguished for her sprightliness

and extraordinary personal beauty. She had a great contempt for worldly pleasures, and shunned dress and display. Even while a child, she used to say the divine office with the scrupulous exactions of one bound to it by the obligations of his state. She found all her pleasure in visiting the churches, and in attending to the relief of the poor.

When Elizabeth was in her thirteenth year she was espoused to Dionysius, the King of Portugal. She at once laid down for herself a rule of life, which she followed with exemplary fidelity. She rose early, and gave the first two hours, or more, of the day to the service of God. The rest of the day she portioned out to the various duties of her state, to working for the poor, almsgiving, and spiritual reading. She trained up her maids of honor to live as she did, and to waste no time in laboring unnecessarily for her, but to devote themselves as much as possible to religious and charitable undertakings. She lived abstemiously, and her dress was remarkable only for its poverty and simplicity. But her neglect of the outward adornment of her person was more than compensated for by the sweetness and affability of her manners. She was not less distinguished for her cheerfulness than for her self-abnegation — for her gentleness and clemency to others than for her severity to herself. Many persons tried to persuade her to moderate the austerity of her life, but she invariably answered that those who lived in the palaces of kings had greater need to practise mortification than others, inasmuch as their temptations were greater. She often visited churches on foot. She was liberal in her alms, and delighted to visit the sick, and minister to them with her own hands. She established several hospitals, and other charitable institutions, for the relief of the needy and the reformation of those who had fallen into vicious ways of life.

The youthful queen did not, however, allow her devotional and charitable occupations to interfere with her

conjugal duties. She was a model wife. She loved, honored, and obeyed her husband with all her heart, and her fidelity had its reward. King Dionysius, her husband, was a worldly and licentious man, and at times treated Elizabeth with great harshness. She bore all his unkindness without a murmur, and sought for consolation before the altar, where she poured out her pure heart in earnest prayer for his conversion. For many long years she endured the sorrow which such a course of life, on the part of a husband, must necessarily entail upon a wife; and her gentleness and fidelity to him seemed to increase in proportion to his cruelty and immorality. She even took his illegitimate children under her care, and superintended their education. At last the heart of the king was touched, and she had the joy to see him repair the scandals of his early life by a sincere reformation, and the practice of the virtues which he had before contemned. The latter part of his long reign became as glorious as its opening had been disgraceful. He instituted the University of Coimbra, adorned his kingdom with monuments of his zeal for the welfare of his subjects, on a scale of regal magnificence, and became the glory of his people.

St. Elizabeth bore her husband two children, Alfonso and Constantia. Alfonso was a rash and ambitious youth, and after coming of age he married a Castilian princess, and took up arms to deprive his father of the throne of Portugal. Elizabeth endeavored, by prayer and almsgiving, and personal entreaty, to turn her son aside from his unfilial purpose. Some of the courtiers, who disliked her, hinted to Dionysius that she was favorable to the designs of her son, and procured her banishment; but she did not long remain in exile. Her patience and humility convinced the king that she was innocent, and she was recalled, to enjoy more perfectly than ever the confidence and affection of her husband. She had the happiness to be the instrument in making peace between her husband

and son when their armies were just on the point of meeting in battle. On two or three occasions, during the internal dissensions of Castile, and the wars between that kingdom and Arragon, she was a successful peacemaker.

In the last sickness of her husband, Elizabeth took care of him with untiring affection, and had the happiness to witness his peaceful death on the 6th of January, 1325. He had reigned forty-five years, and the benedictions of a happy and prosperous people followed him to the grave. Immediately after the death of the king, Queen Elizabeth consecrated herself to God's service in the third Order of St. Francis. She accompanied her husband's body to its burial place, in the Cistercian Church at Odiveras, and then made a pilgrimage to Compostella. She afterwards retired to a convent of Poor Clares which she had founded, where she lived and lightened the burden of many lives, by her unbounded charities.

Her son, Alfonso, succeeded his father on the throne of Portugal. Her daughter, Constantia, had married the Prince of Castile, and their son, Alfonso XI., had succeeded to the throne of that kingdom. Between these two monarchs, (Elizabeth's son and grandson,) a war broke out. She no sooner heard of it than she started to go to intercede with them, and try to reconcile them before any blood should be shed. She journeyed to Estremoz, where she was attacked by a violent fever. The news of her condition, and of the charitable project which had occasioned her illness, had the effect she so earnestly wished. She exhorted her son to love peace, and to lead a holy life; and, having received the last sacraments, departed from the world in tranquillity and joy, on the 4th of July, 1336, being sixty-five years old. She was buried in the convent church of the Poor Clares, at Coimbra, where a magnificent chapel now enshrines her relics. Her tomb was honored by many miracles. The Portuguese esteemed her a saint from the day of her death,

and an office in her honor was granted by the Pope in the sixteenth century. Three centuries after her death her tomb was opened, and her body was found incorrupt. In 1625 she was canonized by Pope Urban VIII., and the 8th of July was appointed for her festival.

St. Elizabeth's great characteristic was a love of peace. From her birth to her death she seemed to be a peacemaker. And it was not belligerent nations alone that she reconciled; she established peace in her own heart. Surrounded by all that could tempt her to forget God for the vanities of worldly pomp, tried by the severest of earthly trials in the cruelty and unfaithfulness of her husband, she yet was undisturbed in the possession of that peace which passes understanding. Have we any thing like the excuses that she might have pleaded for yielding to a spirit of worldliness or impatience? Do we exert ourselves always to promote peace among our neighbors? Do we keep ever in mind, as St. Elizabeth did, the divine declaration, "*Blessed are the peacemakers, for they shall be called the children of God?*"

SAINT ALOYSIUS,

CONFESSOR.

O, child of paradise,
Boy who made dear his father's home,—
In whose deep eyes
Men read the welfare of the times to come.
EMERSON.

ALOYSIUS GONZAGA was born at the Castle of Castiglione, near Brescia, in Northern Italy, March 9, 1568. His father was Ferdinand Gonzaga, Marquis of Castiglione. His mother was a daughter of a Piedmontese nobleman, and was a maid of honor to Queen Isabel, at the court of Philip II. of Spain. Both his father and mother stood high in favor at the court, and were universally respected for their simple and unpretending piety. Their marriage having been solemnized with great devotion, they returned to Italy, and the Marquis was appointed to the command of a division of the army in Lombardy. The Marchioness prayed God to bless their union with a son, who should make religion the happiness and employment of his whole life. Her prayers were heard, and answered.

The blessed names of Jesus and Mary were the first words which the infant lips of Aloysius learned to speak. Even in his infancy he edified those who had charge of him by his devotion and love for the poor, whose suffering he yearned with all the ardor of childhood to alleviate. When he was six years old, his father, whom military command had made ambitious, carried him to Casale, where he accustomed him to military displays, and gave him pikes and guns for his playthings, hoping thereby to instil into his heart a love for army life. But all their

efforts were vain. The little Aloysius neglected his playthings for his prayers, and was often found in unfrequented rooms of the palace, rapt in meditation. His face bore such a serene and holy expression that he seemed like an angel, wearing even in human form something of the radiance of heaven.

After a short stay at Casale, he was sent back to Castiglione. Being then seven years old, he increased his devotions; saying daily on his knees, besides other prayers, the little office of the Blessed Virgin and the Seven Penitential Psalms. Though he was in very delicate health, and suffered much from ague for more than a year, he never neglected his devotions. After his restoration to health, being eight years of age, he was sent, with his younger brother to the court of Francesco dei Medici, Grand Duke of Tuscany, that they might pursue their education under the most favorable circumstances. The young prince made great progress during his residence at Florence, not only in secular learning, but in that heavenly knowledge which had so great attractions for him. After remaining between two and three years at Florence the two brothers were removed to Mantua, to the household of their relative, the Duke of Mantua.

In his twelfth year Aloysius began to feel a stronger desire to devote himself more completely to the service of God. His worldly rank, and the wealth of his family, seemed to him a great hinderance to his advance in the path of perfection. He resolved to resign his rights to the marquisate of Castiglione in favor of his younger brother, Ralph, although he knew that such a step would be strongly opposed by his father. He went steadily forward in the interior life to which he had devoted himself. He avoided singularity as far as possible, but nothing seemed to retard his progress. He lived as regular and mortified a life in the society of the great as in the retirement of the country seat of his family. In the course of

his reading he fell in with a little work by Father Canisius, on Meditation, and some letters from the Jesuit missionaries in India, which increased his fervor, and inspired him with a desire to share in the sufferings of those holy men, and an inclination to join that illustrious Order which was then just beginning to fill the world with the monuments of its apostolic zeal.

In the year 1580, at midsummer, the great St. Charles Borromeo visited Brescia, and Aloysius went thither to receive his blessing. St. Charles exhorted the pious boy to prepare himself for his first communion, and gave him many valuable counsels concerning the spiritual life, which Aloysius faithfully treasured in his heart. This was a great step in the career of St. Aloysius. The Blessed Sacrament became the joy of his life. He rarely received the communion without being melted into tears; and his devotion seemed to lift him higher than ever above the world, its cares and temptations. He fasted three days in the week, and practised many other austerities, most difficult to one so young and so delicately nurtured.

In 1581 the Marquis of Castiglione accompanied the Empress of Austria, who was a sister of Philip II., from Prague to Madrid. He took with him his two sons, Aloysius and Ralph, whom King Philip appointed pages to his son, the infant prince of Spain. Aloysius remained in Spain during two years. He performed all the duties required of him, with regularity and fidelity; but did not relax in the least his severe self-discipline and his accustomed practice of prayer and meditation. He greatly edified all who saw him at court; and it was commonly remarked by those who knew him, that the young marquis seemed to have more of the nature of an angel than of a being of flesh and blood. In July, 1584, the Spanish prince having died, St. Aloysius returned to Italy, in the galley of the famous Admiral John Andrew Doria. It was about this time that he announced his intention to resign his rights

to the family title and estates in favor of his brother, and enter the Company of Jesus. His mother rejoiced to hear of his determination; but his father made no attempt to conceal his chagrin and anger. At length, however, through the intercession of his mother and some other friends, the consent of the marquis was obtained. Still Aloysius had many other obstacles to overcome.

His uncle, the Duke of Mantua, got several prelates and other persons of influence to try and dissuade him from what seemed, to his worldly notions, a course so insane. His father at one time also withdrew his consent, and gave him many distracting worldly employments. But Aloysius persevered in prayer and mortification, and bore himself so nobly and patiently, through all these trials, that the father saw that his son's vocation was no mere boyish caprice; and, giving him his blessing, sent him to the general of the Jesuits, the famous Father Aquaviva. Yet even after this, his father's heart failed him, and he tried again to keep him from pursuing his course.

Aloysius arrived at Rome in November, 1585, and, having visited the basilicas and other places of devotion, and been presented to His Holiness Sixtus V., he entered the Jesuit novitiate of St. Andrea, on the Quirinal Hill, on the 25th of that month, being in his eighteenth year. The limits to which we are confined, in a sketch like the present, will not allow of our giving so full a description of his holy career at St. Andrea as we could wish. It is enough, however, to say, that from the hour of his entrance he became a model to all who had the happiness to inhabit that quiet and holy dwelling-place. His austerities which he had practised in the world, he was obliged, by his superiors, to moderate; but he still practised as great mortifications as the duty of obedience would permit. He was a wonder to all for his perfect mortification of the senses, and insensibility to all external things. His favorite virtues were humility and obedience; and he illustrated

them in all his actions. It is related that, during his novitiate, one day, in the hour of recreation, while several of the novices were engaged in playing some innocent game, the conversation happened to turn on sudden death, and many expressed themselves in turn, as to how they should conduct themselves if they were then told that immediate death awaited them. One said that he should go to the chapel and say his beads, another that he should go to confession, &c. At last Aloysius being asked, said, if he were told that he must die then, he should continue playing the game he was engaged in — for the rule of the house prescribed that hour for recreation, and when death came to him he only wished to be found obeying his superiors. The health of Aloysius, which had always been delicate, obliged his superiors to send him to Naples for a few months. He completed his two years' novitiate, however, in Rome, made his religious vows, November 20, 1587, and received minor orders shortly after. He then commenced the study of theology, under the celebrated Professors Bellarmine and Vasquez. When he had concluded his second year of theology, he was obliged to go into Lombardy to act as mediator in a quarrel that had broken out among his relations. His father was no more, having died a peaceful and edifying death while Aloysius was at St. Andrea; and the younger brother, Ralph, had succeeded to the marquisate. Aloysius made peace among them, and having, by word and example, encouraged them all to the practice of religion and virtue, he was sent to Milan to continue his theological studies. He was recalled to Rome in November, 1590.

Early in the next year, Rome was visited by an epidemic which carried off many victims. The Jesuits opened a new hospital, which was served by them most faithfully; and many of them fell martyrs to their benevolence and holy zeal. St. Aloysius obtained permission to serve in this hospital, and, notwithstanding his own feeble condition,

labored with remarkable constancy and tenderness among the patients. He was attacked by the pestilence, and was reduced so low by it that he received the last sacraments; but he afterwards partially recovered. He was subsequently assailed by an intermittent fever, which continued for nearly three months, during which time he suffered much with the most heroic patience. He enjoyed many ecstasies during his illness, the pains of which seemed to increase rather than interfere with the closeness of his union with God. He foretold some weeks before his death that it would occur on the Octave of Corpus Christi — as it did; for on the 21st of June, 1591, calmly repeating the sacred names, which his tongue first learned to speak, he passed away. He was twenty-three years old, and had lived some five years and a half in the Company of Jesus. He was buried in the church of the Roman College. He was beatified by Gregory XV. in 1622, and canonized by Benedict XIII. in 1726. His relics now repose in a splendid chapel, in the church of St. Ignatius at Rome. The room which he occupied in the Roman College is now a chapel, dedicated under his invocation, and is much visited by devout persons. He is the patron saint of students. His perfect purity, that never knew even the shadow of temptation, and his wonderful virtues, render him a model for all who would begin in their youth to serve and love God.

SAINT JOHN FRANCIS REGIS,

CONFESSOR.

Holy and innocent were all his ways;
Sweet, temperate, unstained;
His life was prayer, — his every breath was praise,
While breath to him remained.
ROMAN BREVIARY.

SAINT JOHN FRANCIS REGIS was born of a noble family at Foncouverte, a village near Narbonne, in the south of France, on the 31st of January, 1597. Almost from infancy he manifested a strong inclination to the religious life. He had little taste for the common amusements of children of his age; and seemed to find more pleasure and satisfaction in practices of devotion than his companions did in their sports. He was frequently observed on his knees before the Blessed Sacrament, his eyes streaming with tears, while his face was lighted up with an inexpressible joy. Some of his schoolmates ridiculed his devotion and recollectedness; but he bore it with such patience and constancy, that their raillery was soon converted into veneration. Several of his comrades carried their respect for him so far as to choose him for their superior, and make themselves into a kind of community. Thus, even in his boyhood, that spirit, which afterwards proved so efficient in drawing souls to Christ, was developed and exercised for the benefit of all who came within the circle of Regis's acquaintance.

His early education was conducted under the care of a private tutor, whose sullen and uneven temper severely tried his mild and docile young pupil. He bore all the unkindness of his master, however, without a murmur;

and, after his rudimentary course was completed, was sent by his parents to the Jesuit College at Beziers, where he remained until he had finished his classical studies.

When he was seventeen years old, he was attacked by a violent fever, which threatened to terminate his life. His patience and resignation astonished and edified all who were with him during his sickness. This sickness brought his mind and character, as it were, to maturity. It confirmed the religious tone which had marked his whole previous life. Immediately after his recovery, he entered on a retreat to decide his state of life. The result was such as might have been expected from the retreat of a youth so holy. He petitioned to be received into the Company of Jesus. The provincial, Father Suarez, the illustrious theologian, was then at Beziers, and granted the request with great joy.

It was on the Feast of the Immaculate Conception, December 8, 1616, that St. John Francis Regis, being then nineteen years of age, entered the Jesuit Novitiate at Toulouse. The fervor which had distinguished him from his childhood was increased in the holy quiet of that asylum from worldly cares and temptations. His exact performance of every duty, however trivial, gave great edification, even in a community noted for the strict and devout observance of its rule. His devotion to the humblest employments and to the meanest services of the poor and sick in the hospitals was most remarkable. The sight of him at his meditations in the chapel often awaked the tepid to a new religious ardor. He terminated his two years as a novice by taking his vows, and was then sent to the Jesuit College at Cahors, where he reviewed his rhetorical studies for a year; and then went to Tournon, where he studied philosophy for two years. During these two years he was permitted by his superiors to gratify the longings of his zealous heart by preaching to the poor and laboring to relieve their necessities. The little village

of Andance, near Tournon, was committed to his care. He distributed the alms of the college among the needy, catechized their children, and visited them in their homes. He established a confraternity of the Blessed Sacrament, and by his exertions brought even the most reckless of the inhabitants of the village to the frequent and devout performance of their religious duties.

He completed his philosophical studies in 1621, and was then sent to teach, as a scholastic, in the Jesuit colleges at Billom, Puy, and Auch. He followed this laborious occupation for seven years, delighting and edifying both his superiors and his pupils by his zeal, fidelity, and patience. In 1628, he commenced the study of theology at Toulouse. He made rapid progress in his studies, but never forgot the interests of his spiritual nature in his ardor to store his mind with the learning of the schools. He was sometimes discovered in the middle of the night rapt in meditation before the altar, in the private chapel of the community. He received holy orders in 1630, after a long and devout preparation, in which it seemed as if his whole previous career had been only a series of unworthy and sinful acts, of which he must wipe away every stain before he could ascend to that unspeakable dignity. He celebrated his first Mass with extraordinary devotion. His face was radiant like an angel's, though his utterance was choked by his tears. During the year in which he was ordained, Toulouse was invaded by a severe pestilence, in the midst of which Regis found a glorious field for his benevolence and piety.

In 1631, having completed all his studies, and finished his tertianship, (the third and final year of his novitiate,) St. John Francis Regis was sent by his superiors, who saw his remarkable talents for missionary work, to commence his labors at Montpellier. He surpassed all the expectations which had been raised by the zeal of his former years and the daily beauty of his life. Though he was a

perfect master of rhetoric, he banished all that might savor of mere eloquence and beauty of expression from his mind. He aimed to touch the hearts of his hearers, not to tickle their ears. He succeeded. He brought multitudes, who had lived in mortal sin for years, to compunction of heart and perfect reformation of life. The simplicity and practicalness of his discourses appealed to rich and poor, cultivated and unlearned, with equal power. He often spent the whole morning in the church, going from the altar to the pulpit, and from the pulpit to the confessional; and the afternoons were devoted to visiting the hospitals and prisons, and to the care of the indigent. He scarcely gave himself time to eat. This was his manner of life during the whole of his apostolic career.

He petitioned his superiors for permission to go to America to labor among the Indians in Canada. Several of the Jesuit missionaries had there received the crown of martyrdom, for which he longed. But it was denied to him, and he continued to labor among those who had fallen into sin, or had been led astray by the Calvinistic heresy. Our alloted space will not allow us to follow St. John Francis Regis through all the particulars of his glorious career. It is enough to say of him that, through evil report and good report, through the persecutions to which he was subjected by bad men and by good men, who thought that his zeal was lacking in discretion, he was never found wanting in the work of his Master. His life was an almost continuous ecstasy of holy contemplation, yet no saint of the Church ever surpassed him in the exercise of the active virtues. He practised the severest mortification. Those who had known him best during his entire life, said, after his death, that they felt sure that he had never committed a single mortal sin.

In December, 1640, he was going to La Louvese, to give a mission, and took cold from exposure to the severity of the weather. This cold soon ripened into an attack of

pleurisy, but the saint kept on his way, and reached La Louvese, Christmas Eve. He preached three times Christmas and the following day, in spite of his sufferings, and spent most of the remainder of his time at the confessional. At last, having swooned several times in the church, he was borne helpless, and past all hope of cure, to his chamber. His quivering frame bore witness to the excruciating pains by which it was racked; but his face was joyous and serene, and he kissed the crucifix which he had in his hand, and thanked God that he was permitted to die among the poor. He made a general confession, received the last sacraments, and in the evening of December 31, 1640, tranquilly departed to the possession of that kingdom, the advancement of which, on earth, he had labored so faithfully to promote. Twenty-six out of the forty-three years of his life had been spent in that glorious Company, whose fearless and apostolic spirit he so finely illustrated in his life and in his holy death.

St. John Francis Regis performed many miracles, which were attested by heretics as well as Catholics. Twenty-two prelates of the south of France wrote to Pope Clement XI. that they wished to bear witness that, "before the tomb of Father John Francis Regis, the blind see, the lame walk, the deaf hear, the dumb speak, and the fame of these wonders is spread among the nations." He was beatified by Clement XI. in 1716, and canonized at the request of the Kings of France and Spain, and of the whole French clergy, in 1737, and his festival was fixed for the 16th of June.

SAINT ANTONY OF PADUA,

CONFESSOR.

A guileless tongue, and gentle heart,
Unstained by sin to thee were given;
With things of earth thou hadst no part,
For all thy thoughts were fixed on heaven.
CATHOLIC INSTRUCTOR.

FERDINAND DE BULLONES was born at Lisbon, in Portugal, in 1195. His father, Martin, was a brave officer in the service of the king, Alphonsus I. His mother was Mary de Tevera, a woman of fine mind, and distinguished, like her husband, no less for honorable descent than for devout earnestness. They gave great attention to the training of their son, who repaid their solicitude by the splendor of his virtuous and useful life, and is now held up to our veneration and imitation under the name of St. Antony of Padua. They placed Ferdinand, while he was very young, in the community school of the canons of the cathedral of Lisbon. He made rapid progress in his rudimentary studies, and gave promise of brilliant scholarship. He advanced in the spiritual life no less successfully than in the acquirements of human knowledge. When he was fifteen years old, he entered the monastery of the Regular Canons of St. Augustine's, near Lisbon, where he remained two years as a novice. Then, feeling that the visits of his friends from the capital were a hinderance to his progress in the way of perfection, he asked to be sent to some other convent of the Order, where he might be free from such distractions. His superior therefore sent him to the convent of the Regular Canons of the Holy Cross, at Coimbra, about a hundred miles from Lisbon. He there

devoted himself with renewed zeal to his studies. He became a profound theologian, and a master of Holy Scripture and the writings of the Fathers of the Church. He acquired great facility of expression, and his natural earnestness was the best foundation for his power of eloquence, for which he afterwards became celebrated. He did not allow his studies, however, to interfere with his spiritual advancement, but kept alive his devotion by constant prayer and meditation.

In the year 1220, while Ferdinand was still at Coimbra, Don Pedro, the Prince of Portugal, returned from Morocco, carrying with him the relics of five Franciscan monks who had witnessed their zeal for religion by suffering martyrdom at the hands of the barbarous Moors. This event kindled in Ferdinand's heart a strong desire to devote his life to God's service as they had done, and attracted him towards the Order of St. Francis, which was then just commencing its useful and glorious course. He soon after met with some Franciscan monks, who, on hearing of his inclination, exhorted him to persevere, and embrace their holy rule. The Canons tried in vain to dissuade him, but his love of the poverty and humiliations of the Franciscans overcame all their arguments and raillery. After examining his vocation most conscientiously, he became convinced that it was his duty to make the change, and he left the Regular Canons, with the full consent of his prior, and repaired to the Franciscan convent of St. Antony, near Coimbra. He there received the habit of the Order, and assumed the name of the patron saint of the community, Antony.

After some time spent in the exercises of a spiritual retreat, Antony obtained permission of his superiors to go to Africa to preach Christ to the Moors. He went; but was seized with a violent illness soon after reaching Morocco, and was obliged to return to Spain for the recovery of his health. The vessel in which he took

passage was beaten about by westerly gales for many days, and was finally driven as far east as Sicily, and put in at Messina, where the saint heard that the great founder of his Order, St. Francis, was about holding a general chapter of the Order at Assisi. Feeble and sick as he was, Antony journeyed to Assisi, and forgot all his fatigue and troubles in the joy of being so near the person of St. Francis. He begged to be allowed to give up his own country, and make Italy his home; but, though the founder of the Order gave his consent, he had great difficulty in finding a superior who would receive an invalid who looked so hopelessly weak as he did, into his community. After a while he met with one, however, and soon found himself established in the quiet little convent of Monte Paolo, near Bologna. There he served in the kitchen, and gave himself up to prayer and meditation, concealing his intellectual gifts and acquirements, and living a hidden life in every sense of the word. He was not long permitted to indulge his love of humility. He went with the other monks of his convent to an assembly of the Franciscans and Dominicans, at Forli. Several of the latter Order had declined to address the company, alleging that they were not prepared, when the superior of Monte Paolo turned to Antony, and commanded him to speak. Antony prayed him to excuse him as one unworthy to speak before such a congregation, but finding the superior inflexible, turned to the assembly, and soon enchained them with the power of his learning and fervent eloquence.

The discovery of this remarkable man in his Order gratified St. Francis exceedingly; and Antony was sent to Vercelli, to review his theological studies. The Franciscans soon found that he was skilled in theology, beyond his years, and he was ordered to devote himself to the teaching of that science. He served the cause of religion, and his Order, for several years, as a professor in the

schools of Bologna and Padua, and also of Toulouse and Montpellier, in France. During his entire course as a lecturer on theology the subtleties of science never seemed to interfere with his fervor as a religious. He performed all his duties in the community where he lived with edifying exactness, and often preached to the people with extraordinary effect. After some years' service in the schools, he obtained permission to devote himself entirely to the work of a missionary preacher. He was perfectly fitted for this duty. In addition to his intellectual gifts, he was endowed by nature with a manly and dignified figure, a frank and pleasing countenance, a graceful manner of address, and a clear, musical voice. He was an orator by nature. But he had within him something superior to his oratory, and something which gave his oratory an almost supernatural power. The spirit of devotion and self-abnegation which swayed his heart, beamed from his serene eyes, and gave an earnestness to the very sound of his voice. His words would have been powerful any where; joined with the example of his holy and mortified life, they were irresistible. Sinners who had lived for years in the neglect of all religious duties, were pierced to the heart by his eloquent portrayal of their ingratitude to God, and the dangers of their state, and threw themselves in tears at his feet. Multitudes were awakened from the lethargy of indifference and lukewarmness, and became devoted children of the Church. His zeal led many of the heretics of that time, which was so fruitful of heresy, to reconcile themselves to the Church against which they had rebelled. St. Antony's style commended itself to every class. The learned were won by his polished manner, and the intellectual vigor which appeared in all his discourses; the unlettered were captivated by his simplicity, and the ease with which he made the greatest mysteries of Christian doctrine clear to the humblest capacity: all alike were overcome by the holy unction that characterized his every word.

He travelled through Italy, France, and Spain, and preached daily in towns and villages, where the crowds that pressed to hear him were so great that he was obliged to give his instructions in fields and market-places. His labors as a confessor and director of souls were attended with no less success than his ministrations in the pulpit; and his life was so completely occupied in one branch or the other of his apostolic work, that he hardly had time to take his food or necessary repose. He filled several positions of dignity and responsibility in the Franciscan Order, and distinguished himself in all of them by his zeal in maintaining the rule of St. Francis, in all its primitive strictness.

St. Antony rendered great services to the people of several cities in Lombardy, who were ground down under the cruel tyranny of Ezzelino, the chief of the Ghibelline faction. Antony boldly confronted this wicked prince, and laid before him, with thrilling eloquence, the enormity of his crimes, and the punishment that awaited them; and Ezzelino melted into tears, and sank down penitent at his feet. The people of Verona, Padua, &c., were delivered from their oppressor, but he afterwards relapsed into his disorders, and died in prison, having been captured by a league of the Lombardian princes.

Pope Gregory IX. had a great affection for Antony, and wished to retain him at his court; but the saint seemed so unwilling, that he permitted him to return to Padua, where he preached the Lent of 1231, with wonderful success. Afterwards, exhausted by his labors, and by the severity of his mortification, he retired to a solitary place in the vicinity of Padua, to prepare himself for death. On the 13th of June, 1231, he recited the Seven Penitential Psalms, and the hymn to Our Blessed Lady, *O Gloriosa Domina*, received the last sacraments, and passed away from earth in a spirit of devout tranquillity, having just completed his thirty-sixth year. He wrought many

undoubted miracles, indeed, his career as a converter of sinners seemed like one continuous miracle; and the people hailed him as a saint as soon as his death was made known. Pope Gregory IX. felt so strongly convinced of his sanctity that he dispensed with the usual law of the Church, and canonized him in the year after his death. About thirty years later, a splendid church was built in Padua, and dedicated in his honor. His relics still repose in it. He is venerated in several countries of Europe, and his shrine is adorned with costly gifts from many monarchs. St. Antony's works are printed in a single folio volume. They comprise the heads of his sermons, and a moral concordance of the Sacred Scriptures.

SAINT NORBERT,

BISHOP AND CONFESSOR.

Then in life's goblet freely press
The leaves that give it bitterness,
Nor prize the colored waters less,
For in thy darkness and distress
New light and strength they give.
LONGFELLOW.

SAINT NORBERT, the founder of the Order of Premonstrants, was born of noble parents, — his father being related to the Emperor of Germany, and his mother to the House of Lorraine, — at Santen, in the Duchy of Cleves, in the year 1080. He was gifted with fine abilities, and his success in his studies obtained for him so much applause that his head was almost turned by a spirit of vainglory. Yielding to the flatteries of the world, he was soon carried away by its frivolities and pleasures. In this worldly spirit he even received the ecclesiastical tonsure, and was installed in a canonry in his native town, and ordained subdeacon. We do not read that he was vicious in the ordinary sense of the term: but he was distinguished for a vanity and levity of conduct most unbecoming in the clerical state. There are some things that would be trivial faults in a layman, which in an ecclesiastic would be very grave offences. Norbert's cousin, the Emperor Henry IV., appointed him his almoner; but this dignity did not restrain him, and he continued to lead a disedifying life.

His spiritual blindness was cured by a circumstance that cannot be considered any thing short of a special interposition of Divine Providence. He was one day riding

gayly along, accompanied by a single servant, near the village of Freten, in Westphalia, where he was surprised by the sudden rising of a violent thunder-gust. He put spurs to his horse to reach a place of shelter; but as he was going rapidly towards the village, a ball of fire descended to the earth, just before his horse's feet, with a heavy peal of thunder. His steed threw him to the earth with such force that he lay there senseless for nearly an hour. When he came to himself, he was no longer the gay clerical cavalier he had been. Like the Apostle of the Gentiles, he cried aloud, in the bitterness of remorse, "Lord, what wouldst thou have me to do?" His own conscience, touched by the grace of God, answered his repentant inquiry, and his career of scandal was forever finished.

He put away all his worldliness; he went to Santen, and attended to the duties of his canonry, giving himself up to prayer, meditation, and mortification. His austerity, and pious recollection gave as great edification, as his irregularity had given scandal. After two years of spiritual exercises and careful preparation, he was ordained deacon and priest by the Archbishop of Cologne; that prelate having dispensed him from observing the prescribed interval between those two orders, in view of his age and his fervor. He was thirty-two years old when he was ordained. After his ordination, he made a retreat of forty days, as a preparation for his first mass. He offered the Holy Sacrifice for the first time, in the presence of the Cathedral Chapter of Santen, and, after the Gospel, preached to his brother canons on the duties of their state, in a manner which, though it aroused some from their lukewarmness, greatly offended others. The latter complained of him as an innovator, as the victim of indiscreet zeal, and even went so far as to lay their accusations before the Pope's legate. Norbert cleared himself of the charges brought against him, sustaining himself through-

out the proceedings with a calmness, and constancy which cured several of his colleagues of their tepidity, and their enmity against him, — and then resigned his canonry, sold his estates, and gave the proceeds to the poor, and travelled barefoot into Languedoc, where Pope Gelasius II. was then staying. He made a general confession to the Sovereign Pontiff, and obtained from him permission to exercise his functions as a missionary priest, wherever he thought proper. He immediately began his apostolic labors, and, during several years, he preached in the southern provinces of France, and was the instrument of the conversion of multitudes from their sins. His life was a model of pure devotion and heroic self-denial.

Pope Calixtus II. succeeded Gelasius, in 1119. He, at the request of the Bishop of Laon, encouraged St. Norbert to stop at Laon, and labor to reform the irregularities and tepidity of the regular canons of St. Martin's church, in that town. The saint consented, but the canons proving intractable, under his very severe rule, the bishop invited him to build a monastery in his diocese, and offered him the choice of several places for it. Norbert selected a barren and solitary valley, called Premontrè, and the Bishop of Laon built there a monastery, into which the saint gathered thirteen companions, full of zeal, and glad to serve God under his direction. The number soon increased, so that on Christmas Day, 1121, forty took their vows, and were invested by St. Norbert with a white habit. The new Order, which was a reformation of the Order of Regular Canons, was called the Order of Premonstrants, from the place where it took its rise. It increased rapidly, so that in four years it numbered some ten abbeys and more than seven hundred members. In 1125, St. Norbert journeyed to Rome, and obtained the confirmation of his rule, which was based on that of St. Austin, from Pope Honorius II. On his return to France, he had the happiness to be requested by the canons of Laon, who had treated him so

unjustly a few years before, to place their chapter under his rule. Other religious communities followed that holy example, and an extraordinary fervor prevailed throughout France.

The fame of Norbert's sanctity increased, and he was, in 1126, much to his own confusion, and to the joy of all who knew him, nominated by the Emperor Lothaire II. to the archbishopric of Magdeburg. The Pope's legate urged him to accept, and he, with great reluctance, complied. He carried the simplicity and austerity which had characterized him in the cloister into the episcopal palace. The purple of his new dignity only served to make his humility more conspicuous. By his zeal and example, joined with his well used authority, he soon effected a great reformation in his diocese, which had before that been remarkable only for lukewarmness and disobedience to the laws of the Church. The first three years of his episcopate were disturbed by the attempts made by wicked men to prevent his reforms being carried into effect. But after that time all went well, and the diocese of Magdeburg gave great edification to the rest of Germany. Notwithstanding the weight of his episcopal duties, he still continued to superintend in a general way the affairs of this Order, and watch over the observance of discipline therein.

Pope Innocent II. was legally elected in February, 1130; but an anti-pope, under the name of Anacletus II., was set up to dispute his claims. Innocent was obliged to take refuge in France, where St. Norbert and St. Bernard were laboring to terminate, or at least to mitigate, the evils of the schism. In 1132, the Emperor Lothaire went with his army to Rome, and placed the exiled Pontiff in possession of the Lateran basilica. St. Norbert accompanied the Emperor in this expedition, to the success of which he contributed greatly, by his zeal and sound judgment. After his return to Magdeburg he was taken ill, and lingered for several months in a feeble condition; dying

June 6, 1134, in the eighth year of his pontificate, and the fifty-fourth of his age. He was canonized by Gregory XIII. in 1582. His relics were translated from Magdeburg to Prague in 1627, the former city having embraced the Lutheran heresy, and no longer caring for the memory of the saintly prelate who had been so great a benefactor to it.

St. Norbert was distinguished for his devotion to the Blessed Sacrament, and is therefore represented by painters bearing in his hand a ciborium. His life is a model for penitents, and few persons can meditate upon it without deriving from it the encouragement we all need so much. We may be unable to imitate the great works which followed the repentance of St. Norbert, but we can share, in our poor way, in his sublime spirit of penitence; and He who looks at the hearts of his creatures rather than at the success of their undertakings, will admit us to participate in Norbert's eternal reward.

SAINT PHILIP NERI,

CONFESSOR.

His words like gentlest dews distil;
His face is calm as summer's eve;
His look can tame the wildest will,
And make the stoutest heart to grieve.
All praise and thanks to Jesus be,
For sweet St. Philip's charity.

FABER.

This great saint was the son of Francis Neri, an advocate, and Lucretia Soldi, both of whom were descended from opulent families. He was born at Florence, in 1515, and from his very infancy seemed predestined to the service of God. The sweetness of his disposition won the hearts of all with whom he came in contact; and even in his childhood he was often found visiting the church near his father's house, assisting devoutly at mass, and listening attentively to the word of God. He finished his collegiate studies in 1533, being eighteen years of age; and his father then sent him to live with a wealthy uncle, who, it was expected, would make Philip his heir. But Philip spurned the prospect of worldly wealth, and fearing the temptations of a life of comparative idleness and luxury, left his uncle, and went to Rome, where he obtained a position as private tutor in the family of Galeotto Caccia, a Florentine nobleman, then residing in the Holy City. Caccia's children made rapid progress in their studies, under the direction of Philip, who employed his leisure moments in the study of philosophy and theology so successfully, that he was soon considered one of the most promising of the students of the university. His sweetness and urbanity attracted all whom he met; and his

untiring industry in his studies, and fidelity in the care of his pupils, were the theme of common admiration. Still he gave much of his time to prayer, and daily visited churches and hospitals, that the interests of his soul might not suffer by his care for the needs of his intellect. He practised as great mortification as he could without appearing singular to those among whom he lived, and steadfastly refused all his father's offers to make his situation more comfortable.

When he had completed the ordinary course of theological studies, he devoted himself to the study of the Holy Scriptures, and the writings of the Fathers of the Church, with great ardor for several years. During the whole of this time he remitted nothing of his fervor or his charity to the poor. At times, he was known to sell even his books that he might minister to their necessities. He took especial delight in visiting and consoling the sick poor, and in waiting upon those pious persons who had made pilgrimages to Rome to visit the shrines of the apostles. To this end, he joined with several companions in a confraternity, which in 1550 took possession of a new convent attached to the Church of the Holy Trinity, and still continues to be one of the principal houses in Rome of the pilgrims and the infirm poor. To the present day, the influence of St. Philip's holy example is felt; and cardinals and princes, and people of the highest classes in society, of both sexes, resort to *Santissima Trinita dei Pellegrini* to wait upon the pilgrims, to wash their feet, and to serve them at table.

Philip went on steadily in his career of holiness and practical benevolence, living the life of a hermit in the midst of a crowded city, and storing his mind with the learning of the schools as well as with the science of salvation. His humility held him back from approaching the priesthood until the year 1551, when, at the age of thirty-six, in obedience to the command of his confessor, with

much distrust of himself, he was, after a long preparation, ordained priest. He then went to reside with a community of priests who lived in the house adjoining the little Church of St. Jerome, near the Farnese Palace. He there continued his apostolic life, his devotion being increased by his acquisition of the power of offering the Holy Sacrifice. He was favored with many extraordinary graces, and frequently remained for hours in tears and in the raptures of contemplation. He was particularly fitted for the duties of a confessor and director, and often spent the whole day in the exercise of those holy functions. He seemed to have a supernatural power over the souls of those who became his penitents. By his wisdom, and by the warmth of his charity, he not only drew the most abandoned sinners from their evil ways, but led them into the path of religious perfection. A word from him was often instrumental in changing the course of life of those with whom he conversed. One day he was talking with a young student of the University of the Sapienza, whose worldly prospects were very flattering, and whose ambition was great. St. Philip asked him concerning his studies, and what was to be his career. "I am now studying philosophy," he replied, "but I shall finish my philosophical course next year." "And then?" asked St. Philip. "Why, then I shall study the full course of canon and civil law, and take my cap as a doctor." "And then?" asked Philip, again. "Then I shall practise as an advocate, and make for myself a reputation." "And then?" asked the saint once more. "Then I shall marry, and succeed to the estates of my family, and become an Auditor of the *Rota*, and perhaps rise still higher." "And then?" still asked St. Philip. "Why, then I suppose I shall be satisfied with the position I have won, and shall be respected by my fellow-citizens, and like every body else, shall grow old, and die." "And then?" St. Philip still inquired. The young man hesi-

tated, his lip quivered, and he flung himself at St. Philip's feet. His ambitious dreams had been dispelled by the two simple words of the saint. He relinquished his legal studies and hopes of promotion in the *Rota*, and gave himself to the study of that divine science by which he had been shown the vanity of human ambition and its projects.

St. Philip, soon after his ordination, felt a great desire to go to the East Indies as a missionary; but those whom he consulted dissuaded him from such a course, and told him that the city of Rome was the Indies in which he might labor more efficiently than any where else. He therefore devoted himself with new ardor to the work which occupied him so constantly. His career was by no means one of uninterrupted, calm, and successful apostolic effort. Satan never sees his dominions encroached upon, and those whom he has seduced to his seditious standard abandoning it, without making a disturbance, and trying to bring them back. So St. Philip was often assailed by calumnies. In some cases they were so artfully contrived as to make even some of his friends almost distrust him; and on one occasion he was even reprimanded by the Cardinal Vicar of Rome. But he continued in his course of humility and patient fidelity, and lived down the slanders so successfully, that those who had originated them were brought to their religious duties by his noble forbearance. All these things increased Philip's influence, and his confessional was thronged by penitents from all classes of society.

St. Philip's noblest monument is the Congregation of the Oratory, which was founded by him, and which has ever since been a beneficent agency in the work of the Church. Its beginnings were very humble. He had devoted himself especially to the work of instructing the people in their religious duties, and he invited several young ecclesiastics to join in his labors. They had for

some time assisted him in an informal manner, but in 1564 he formed them into a community, and prescribed a simple rule for their government. In 1575, Pope Gregory XIII. gave his approbation of the new congregation, and shortly after bestowed on it the Church of *Santa Maria in Vallicella*, with the spacious convent attached to it, then recently built, and called for that reason the *Chiesa Nuova*, or new church. It is one of the finest churches in Rome, and still continues to be the great establishment of the Oratorians.

After its recognition by the Sovereign Pontiff, St. Philip's congregation increased rapidly. During his life many establishments were erected in various parts of Italy, and it soon extended to France. The celebrated Cardinal de Berulle was the first superior of the French Oratory, and Father Condren the second. The pious character of the latter is attested by the holiness of his spiritual son, M. Olier, to whom the Church is indebted for the venerable Society of St. Sulpice. About ten years ago, the Congregation of the Oratory was established in England. The history of the English Oratory is one of the most shining chapters in the annals of religion during the present age. It has been illustrated by the learning and the piety of a Newman, a Faber, and a Dalgairns; and is now doing a noble work in the most neglected quarters of London, Birmingham, and Liverpool. We have heard that the Congregation of the Oratory is about to be introduced into America, in one or two of our western dioceses. We hope that it is true, for it is admirably adapted by its spirit and rules to the needs of this country.

St. Philip lived with undimmed intellect to the age of eighty. He died in the convent of the *Chiesa Nuova*, May 26, 1595. He was attended in his last hour by his faithful disciple, Cæsar Baronius, the Church historian, who was raised to the cardinalate in the following year by Clement VIII., and to whom Benedict XIV., in 1745,

decreed the title of Venerable Servant of God. St. Philip was called, even in his lifetime, the Apostle of Rome. He enjoyed the familiar confidence of Popes Pius IV. and V., Gregory XIII. and XIV., and Clement VIII., and of St. Charles Borromeo. It is established by most incontrovertible proof that he wrought many miracles. He was canonized by Pope Gregory XV. in 1622, and his feast is celebrated with great splendor in the city which he adorned by his apostolic life and holy death.

SAINT GREGORY THE SEVENTH,

POPE AND CONFESSOR.

Illum non populi fasces, non purpura regum
Flexit. VIRGIL. GEORG. ii. 495.

HILDEBRAND, the illustrious champion of religious liberty, and reformer of ecclesiastical discipline, was born in Tuscany, about the year 1013. He was descended from a humble family; indeed, his father is said to have followed the trade of a carpenter. He was educated in Rome, in a monastery on the Aventine Hill, of which his uncle was Abbot. Having finished his studies, he journeyed into France, and embraced the monastic life at Cluny, the great monastery of which was then celebrated for the severity of its discipline. He soon distinguished himself among all the monks, no less for the extent of his learning than for the fervor of his devotion and the severity of his mortification. He remained at Cluny until he was about thirty-five years old, when he was summoned to Rome by Pope St. Leo IX., who made him Abbot of St. Paul's, a monastery which had been deprived of most of its possessions, and which was inhabited by very few monks. Hildebrand soon restored discipline, recovered the property of the establishment, and made it one of the first monasteries of Rome.

St. Leo governed the Church five years and two months; and during the whole of this time the Abbot Hildebrand exercised a powerful influence in his councils, and sustained all his efforts to remedy the terrible disorders which then afflicted the Church. St. Leo's successor, Victor II., sent him into France, as legate, to reform certain irregu-

larities in that country, and put a stop to simony — which is the selling of ecclesiastical benefices. For this purpose he convened a council at Lyons, in which he confronted a certain bishop who had denied the charge of simony, and bade him, as a test of his innocence, to recite the *Gloria Patri*. The prelate commenced immediately, but his tongue refused to pronounce the name of the Holy Ghost; and he threw himself in tears at the feet of the legate, and confessed his sin. Hildebrand also presided in the Council of Tours, in which the heresy of Berengarius, who denied the doctrine of Transubstantiation, was condemned. Pope Stephen X. succeeded Victor, and during his brief pontificate, of nine months, gave many proofs of his confidence in the ability and integrity of the Abbot Hildebrand. He died while Hildebrand was absent from Rome; but begged that he might be sent for, and that his advice might be followed in the choice of his successor. The dying Pontiff was obeyed, and Hildebrand, in 1058, placed Nicholas II., and two years and a half afterwards, Alexander II., on the pontifical throne. The pontificate of the latter lasted more than eleven years, during which time the influence of Hildebrand was unabated. He had then become a Cardinal and Chancellor of the Holy See. On Alexander's death, in 1073, being sixty years of age, he was offered the triple crown. He had been the counsellor of five popes, and for twenty-four years had given an impulse to the cause of religious discipline, which was sadly needed at that time.

He shrank from the pontifical office, and left no means untried to escape from accepting it. He wrote to the emperor, Henry IV. of Germany, to get him to interpose, so that his election might be reconsidered, and threatened him, that, if he did take the office, he would not for a day tolerate his offences against the laws of Christ. His efforts, however, were vain; and he assumed the tiara with humility and unwillingness, but with a firm deter-

mination to use his power faithfully to bring the Church up once again to the apostolic standard. He took the name of Gregory VII. The affairs of the Church were so familiar to him, that he needed no schooling in the duties of his new office. He commenced his labors as a reformer, without hesitation or delay. He renewed his devotional fervor and his mortifications, and strove to make his example reflect the strictness of his decrees for the government of his clergy. He struck with unsparing energy at the evils which desolated the Church. The abuses which had crept in by the relaxation of religious discipline, the evils which had grown out of the assumption of spiritual jurisdiction by the civil authority, were swept away, as by an irresistible power. His strong and virtuous will brooked no compromises; no expostulations could move him to yield any of the rights of the Apostolic See, or to consent to the temporizing measures proposed by some timid or lukewarm counsellors. He met with opposition which might well have daunted the bravest souls; but he bore it down by the warmth of his zeal and the vigor of his policy. Exhortation and advice, if not heeded, were quickly followed by a command, disobedience to which drew upon the head of the contumacious party the excommunication of the Pontiff.

Henry IV., the Emperor of Germany, was a vicious man, and a tyrannical monarch. He had seized upon many benefices in his realm, and claimed the right of investiture of bishops. His dissolute life and his open simony had been for some years a scandal to the whole of Christendom; and his reluctance to securing the enforcement of Gregory's decrees against the abuses which were so common in his dominions, determined the Pontiff to proceed more vigorously against him. Henry, perceiving this disposition, called together an assembly of bishops whom he had corruptly appointed, and in January, 1075, at Worms, had a pretended sentence of deposition pronounced against

the Pope, which he sent to Rome, accompanied by an insulting letter. Gregory called a council at Rome, which pronounced the emperor and his partisans excommunicated, and the Pope issued a bull declaring that by his tyrannical conduct he had forfeited his crown. The effect of this act was so terrific in Henry's dominions, that he was obliged to cross the Alps in midwinter, to sue for the pardon of the Pontiff. Gregory compelled him to do penance for three days at the gate of the castle, where he was staying; and then, like another St. Ambrose with another Theodosius, reconciled him to the Church he had so wantonly outraged. A short time, however, proved that the emperor's repentance was not sincere; for he set up an excommunicated bishop as anti-pope, and laid siege to Rome, which he entered with his soldiers, and held the Pope besieged in the Castle of St. Angelo. Still he could not subdue the indomitable heart of Gregory. He tried to compromise matters; but Gregory's only answer to all his communications was, "Tell him that if he will yield and acknowledge my authority, it is not too late even now for him to receive my pardon."

Henry could do nothing against a man who had no soldiers to defend him, and who yet refused to recede at all from his position. His armed force was powerless against the authority of that virtuous and courageous old man. The Normans at last came to the relief of the imprisoned Pontiff, and drove the imperial army from Rome. Gregory's health was rapidly failing, and when he saw the Holy City delivered from its invaders he repaired to the great monastery of Monte Cassino, and afterwards to Salerno, in the kingdom of Naples, where he died peacefully, May 25, 1085, in the twelfth year of his pontificate. His last words were, "I have loved justice, and hated iniquity, and therefore I die in exile."

The character of St. Gregory has, perhaps, been more abused than that of any other great man who has ever

figured in history. He has, until within a few years, been represented by all Protestant writers as a heartless and unprincipled tyrant. To read the common sketches of his life, and compare them with the character which they pretended to portray, will infallibly lead us to the conclusion of Count Joseph de Maistre, that most of the history which has been written within the past century has been nothing but a conspiracy against truth. But a better spirit has prevailed among the more liberal scholars of these later days, and they have done justice to the memory of Gregory in a manner which reflects credit alike on their scholarship and their honesty of purpose. A Protestant writer, who certainly cannot be accused of sympathizing with Gregory's theology, (the Rev. T. Starr King,) in an able article on Hildebrand, in the *Universalist Quarterly Review*, for July, 1857, says, that "So far as he helped to confirm, in the middle ages, the power of the Papacy, and build up the unity of Latin Christendom, he did an immense service; for only thus were the bonds of order knit through a society that would otherwise have dissolved; only thus was learning preserved through the Latin tongue, that was kept alive as the language of religion; only thus was a bridge thrown over the chaos between ancient and modern civilization." "Hildebrand belongs in the list of the world's great men. He had a mind competent to conceive a vast constructive scheme of society, the first movements to establish which must be revolutions; and he had the courage to start the revolutions, — not from any love of discord, but believing that the world would gain by the higher order and peace that would be permanently instituted. His ambition seems to have had little personal appetite for power in it. He lived in his ideas; and his ambition was for the sway of the principle of which he happened to be the supreme servant. Among all the great men that have pledged their thought and power to the polity of the Catholic Church, he is undoubtedly the

imperial intellect. . . . He stands out the ablest man of the eleventh century, indeed of several successive centuries, without a second to divide with him the claim for breadth of mind and mental courage."

There is no character in all history more strikingly consistent than that of Gregory VII. The identity of Gregory the ruler with Gregory the saint cannot be questioned. He did not shrink from living under the laws he imposed upon others. The stern integrity of his character has only been called into question by those who would have liked him better as a Pope if they could have found more fault with him. His laws are still obeyed in the Church; his influence is still felt throughout the world. His noble resistance to the usurpations of the temporal power, his inflexible constancy in sustaining the liberty of the Church, have been reflected in every age since his own. St. Thomas à Becket withstanding the tyrant Henry II. to the death, — More and Fisher resisting Henry VIII., — Pius VI. and Pius VII. undaunted by the power of Napoleon I., — the heroic band of priests, who chose to be butchered in France, during the old revolution, rather than forswear their religion and their allegiance to their rightful government, — and in our own day, Archbishop Fransoni of Turin going to prison in preference to sacrificing the rights of the Church to an unscrupulous king, and the venerable Archbishop of Fribourg similarly resisting the Duke of Baden, — are all illustrators of the virtues which shone so conspicuously in the glorious career of St. Gregory. May it be long before the force of his example is abated!

SAINT JOHN NEPOMUCEN,

PRIEST AND MARTYR.

Constant as the northern star,
Of whose true-fixed and resting quality,
There is no fellow in the firmament.

SHAKESPEARE.

THIS glorious saint, the first martyr in defence of the sacred seal of confession, was born at Nepomuc, a village near Prague, in Bohemia, in the year 1330. His poor but devout parents regarded him as a special gift of God in answer to their prayers; and his recovery from a dangerous sickness in his infancy confirmed them in this idea, and prompted them to devote him to the service of God. They gave him a good education, and neglected no opportunities to encourage him in the holy dispositions which he manifested at a very early age. His simplicity and gentleness of character were only equalled by his mental capacity and his religious fervor. He laid the foundations of his education at home, and was then sent to a town near his birthplace to study Latin. His rapid progress astonished his masters and fellow-pupils. He showed an uncommon proficiency in grammar and rhetoric. The University of Prague had then been recently founded, and John went there to complete his studies. He distinguished himself in philosophy, theology, and canon law, and obtained the degree of doctor in the last two branches of science.

He prepared himself for elevation to the sublime dignity of the priesthood, by a series of fasts and devotional exercises; and spent a month in the solitude of a retreat before

his ordination. Immediately after this, he was sent by his bishop, who perceived his extraordinary piety and talents, to take charge of a parish in the suburbs of Prague. The effects of his apostolic zeal soon became apparent. Devotion revived, the confessionals were thronged with penitents, and many of the students, of whom there were more than thirty thousand at the university at the time, were led by his preaching and example to reform their reckless lives. In recognition of his great services to the cause of religion, he was appointed to a canonry in the Cathedral Chapel of Prague, while yet very young in the priesthood.

The Emperor Charles IV., who, during a reign of thirty-two years had been known as the benefactor of his people and the promoter of the cause of religion, died in 1378, and was succeeded by his son, Wenceslas. But the crown was the only inheritance which the young sovereign received from his father. The virtues, which had drawn upon the dying emperor the benedictions of all his subjects, did not descend to Wenceslas. He was but sixteen years of age when he ascended the throne, and had already shown signs of a most sensual and savage disposition. Having heard of St. John, he invited him to preach the Lent sermons before the court — and St. John complied with the request with such an unction and charity, that even the hard heart of the emperor was touched, and he seemed for a time to endeavor to restrain his sinful passions. He appeared vanquished by the holy zeal of the humble canon, and in testimony of his good will, offered him successively to nominate him to a rich bishopric and to a provostship, which St. John firmly but respectfully declined. He then appointed him almoner of the court, and, as this position was trammelled with neither the riches nor honors which were attached to the other dignities which had been offered to him, and was one in which he might exert an influence for good in the imperial household, St. John accepted it. He fulfilled all its duties

with a fidelity which excited the admiration of the nobility, and drew upon him the blessings of the poor.

The Empress Jane, a pious and accomplished princess, was awakened to new religious fervor by the holy life and teachings of St. John, and chose him for her confessor. She had much to suffer from the passionate and brutal nature of her husband, and the instructions of the saintly almoner consoled her, and enabled her to bear all her trials with a most Christian patience and humility. Her life became the subject of the admiration of all her people. She only interrupted her devotions to perform the indispensable duties of her state, or to do some act of charity to the poor. But this edifying life only made her husband more harsh and violent. He became, or affected to become, jealous of her. She bore all his suspicions with a meekness which would have convinced any reasonable being of her innocence. Wenceslas refused to be convinced, however, and went so far in his rage as to demand of St. John that he should tell him the substance of the empress's confessions. The saint explained to him that he should, by so doing, be guilty of a terrible sacrilege, and then declined to continue the conversation. Accustomed to deal only with those who were obsequious followers of his will, Wenceslas was maddened at this refusal; but he hid his anger as well as he could, and from that time thought only how he might be revenged on the faithful confessor.

One day the emperor's chief cook presented to him at table a dish not cooked exactly to his liking, and Wenceslas, in a fit of passion, ordered him to be stuck upon a spit and roasted before his own kitchen fire. St. John heard of the command and hastened to the kitchen, arriving there just in time to save the poor cook from this cruel fate. His remonstrances and threats of the divine vengeance only enraged the emperor the more, and the venerable servant of God was cast into prison. He was sensible that his

refusal to reveal the empress's confessions was the cause of his imprisonment, but, though Wenceslas threatened that he should never be restored to liberty until he complied with his requests, he remained constant and immovable. The tyrant used every species of flattery and blandishment to compass his end, and finally subjected the saint to torture upon the rack, and applied burning torches to his naked sides and limbs, but all in vain. The empress, hearing of this, obtained, after much difficulty, the liberation of her confessor, and he returned to court as meek, and fervent, and as faithful as ever. He was treated with respect, and even with consideration by the emperor, but he nevertheless made unceasing preparation for death, and foretold his end on several occasions. One evening, Wenceslas having renewed his solicitations in vain, he ordered St. John to be taken by two of his attendants, and thrown into the river which flows through Prague. The saint was bound, hand and foot, and was thrown from one of the bridges on the vigil of our Lord's Ascension, being May 16, 1383. A miraculous light appeared over the body as it drifted on shore in the night, and drew multitudes to the bank of the river. This terrible deed struck the people of Prague with horror, and the emperor, to avoid the expression of public indignation, fled alone to one of his country houses. St. John's body was buried in the cathedral of Prague, with all the pomp of the Church's ceremonial, and the veneration of all the people of the city; and an epitaph, stating in plain terms the cause of his death, was placed over his tomb, and still remains there. Many attempts were made during the troubles of the succeeding ages to profane his tomb, but it seemed to be protected as by the hand of God. In 1618 one of these attempts was made by the Calvinists; and several officers and soldiers, who commenced the work of destruction, were struck dead on the spot, as by apoplexy.

From the very day of his death he was venerated as a

saint and martyr. He was considered one of the patrons of the Society of Jesus in its infant days, before the Jesuit calendar was filled with the names of saints as it is now. The house of Hapsburg has always cherished his memory, and invoked him as a special patron. He was solemnly canonized by Benedict XIII. in 1729, and the same Pope consecrated an altar in honor of him in the Lateran basilica.

SAINT PIUS THE FIFTH,

POPE AND CONFESSOR.

Thine it was, O Pontiff brave!
Pontiff of Eternal Rome!
From barbaric yoke to save
Terror-stricken Christendom.
LYRA CATHOLICA.

MICHAEL GHISLIERI (afterwards Pius V.) was descended of a noble family of Bologna, and born at Bosco, in Northern Italy, January 27, 1504. From his earliest childhood he was distinguished for the simplicity of his character and for his fervent piety. His early education was conducted by the Dominican monks at Voghera, near his native town. He made rapid progress in his studies and in the spiritual life, so that he received the habit of the Dominican Order at the age of fifteen years. His career as a novice afforded great edification to the community in which he lived. He surpassed all his brethren in the exercises of penance and charity, and in devotion to his studies and the other duties of his state. At the canonical age, after a fervent retreat, he was ordained a priest at Genoa. He spent many years teaching philosophy and theology in the various convents and schools of the Dominicans in Northern Italy, as well as in training the novices of his Order. His rule was marked by kindness, as well as by an inflexible firmness and absolute fidelity to the spirit of St. Dominic.

In 1556, Pope Paul IV. appointed him to the united Episcopal Sees of Nepi and Sutri in the States of the Church. He declined the dignity, and remonstrated to the Pontiff, but in vain; but he was commanded to accept

the office, and entered upon its duties with a spirit of obedience and fidelity. His labors soon produced great changes among the people of his flock. Differences were reconciled, scandals were diminished, and declining piety received a quickening impulse from the earnest teachings and noble examples of the new prelate. In the year 1557 he was raised to the cardinalate, under the title of the great Roman church of his order, *St. Maria Sopra Minerva*. Two years after this time Pius IV. succeeded Paul IV., in the chair of St. Peter. He transferred Cardinal Ghislieri to the bishopric of Mondovi, in Piedmont. Here the good cardinal's zeal for religion and skill in the administration of affairs wrought changes as remarkable as those which had been produced by his government in his former see. His dignity as a Prince of the Church made no difference in the manner of his daily life. He continued as devout and self-denying as when he was a simple monk or a mere novice. The frequent testimonials which were made to his sanctity and abilities, instead of making him vainglorious, only increased his humility and self-distrust. When he had placed affairs on a right footing at Mondovi, he was recalled to Rome by the Pope, where he rendered especial services to religion in the councils of the Sacred College.

Pope Pius IV. dying in 1565, the conclave of Cardinals elected Cardinal Ghislieri to the Apostolic See. He tried to renounce the honor, but the other Cardinals were so earnest in their requests that he at last, with many tears and protestations of his inability and unworthiness, consented, and took the name of Pius V.

The new Pontiff carried with him to the Vatican the spirit which had shone so brightly in his monastic cell. He converted much of the festivity, which was common among the Roman people of that time on the occasion of the coronation of a Pope, into acts of religious devotion, and avoided the disorders which were attendant upon the

gifts customary on such occasions, by applying his gifts to purposes of religion and charity. His firmness and strictness in the government of the Church could only be surpassed by the severity of his rule of self-government. His austerities seemed to increase as he advanced in life. He refused to mitigate them even when sickness would have excused some relaxation of them. He made two meditations every day, and gave much time, not only to prayer, but to the active duties of Christian charity, in the hospitals and the dwellings of the poor. He published the decrees of the Council of Trent, and exerted himself to secure universal obedience to them. He also published the catechism which was composed by order of the Tridentine Fathers. He labored much for the extension of the faith, and particularly among the nations of the East. His pontificate was remarkable for the reformation of many minor abuses in the administration of the temporal government of the Pontifical States. Pius rewarded the great ruler of Tuscany, Cosmo de Medici, Duke of Florence, with the title of Grand Duke, which has since been borne by the sovereigns of that country. But his zeal in temporal matters was only the expression of his religious character — for all of his public acts can be traced to a religious motive; and his character as a pious ecclesiastic outshone even his fame as an administrator of government. He made munificent gifts to the hospitals, and other benevolent institutions of Rome; and, in a time of scarcity, imported grain from France and Sicily in great quantities, and distributed it among the poor of his States. He was so economical in all that concerned himself, that he was enabled from his own savings to endow several admirable establishments for the promotion of religion and true philanthropy. He was a patron of learning, and one of the best editions of the works of St. Thomas Aquinas was published under his auspices. His watchfulness extended over every part of Christendom. Wherever he saw the cause of religion

suffering from the oppression of enemies, or from the treachery of those who called themselves the children of the Church, his pious soul was turned, in pity, to desire measures of relief; wherever the holy cause was flourishing, his influence was found cheering on the laborers, and keeping them up to the spirit of their apostolic work.

In 1570 (the same year in which he excommunicated Queen Elizabeth of England) he wrote a letter to Mary, Queen of Scots, consoling her in her imprisonment, and exhorting her to new constancy and devotion to the religion for which she suffered so much, and finally laid down her life. He extended his assistance to the Knights of Malta in their protracted struggle against the Turks, and it is in this that his name is chiefly connected with the general history of his age. The Knights of St. John of Jerusalem distinguished themselves for several centuries by their bravery in defending the holy places and the Christian pilgrims. After various reverses in the East, the Emperor Charles V., in 1530, gave them the island of Malta. In 1566, Solyman II. brought all the resources of the Turkish empire to bear upon that small island. The knights had increased their fortifications, assisted therein by the munificence of the Holy Pontiff, and the defence was conducted by the grand master of the Order, John de la Valette, from whom the present city of Valetta received its name. After a siege of four months, which, for the inequality of the forces engaged, the sufferings of the besieged, and the prodigies of valor performed, is without a parallel in the history of warfare, the Turks were compelled to retire; and eighty thousand of them sailed from Malta, leaving the brave La Valette with only six thousand of his faithful soldiers.

Selim II. succeeded his father, Solyman, as Emperor of the Turks, and was ambitious to carry out the designs of the latter against Christendom. He therefore commenced hostilities against the republic of Venice to obtain possession of the island of Cyprus. St. Pius being alarmed at

this demonstration, formed an alliance with the Venetians and King Philip II. of Spain, to resist the assaults of the infidels. The alliance was formed in May, 1571, and the Sovereign Pontiff was constituted its head. Pius appointed Don John of Austria to the command of the expedition, and placed Marc Antony Colonna at the head of the fleet. The forces consisted of one hundred and one large galleys and smaller vessels, manned by competent seamen and twenty thousand soldiers. This fleet sailed from Corfu, and encountered the Turkish fleet off Lepanto. The Turkish force, commanded by Ali, consisted of three hundred and thirty vessels. This large fleet bore down on the Christians, who received the shock with calm determination. The engagement took place on the 7th of October, 1571, and lasted from early morning until night. Only thirty galleys of the Turks escaped — the remainder of their fleet being either sunk or captured. The Turks lost thirty thousand men in this battle. The Christians made five thousand prisoners, and took nearly four hundred pieces of cannon, besides an enormous amount of wealth; as many of the ships of the infidels were laden with the spoils of their piratical expeditions. St. Pius, from the commencement of the alliance, took a deep interest in the expedition, and had a series of public ceremonials and fasts to obtain the favor of Heaven upon the great undertaking. On the very day of the battle there was a solemn procession of the Rosary in the Church of the Minerva for this end. Towards night of the same day, St. Pius turned to some of the Cardinals with whom he had been conversing, and said that there was no further necessity for their intercessions, but that they ought to give thanks for a great victory. In memory of this great success, the Pontiff commanded the first Sunday in October to be perpetually commemorated as the Feast of the Holy Rosary.

St. Pius V. died May 1, 1572, in the sixty-ninth year of his age, and the seventh of his pontificate. A century

later he was beatified by Pope Clement X., and in 1712 was canonized by Pope Clement XI. His body lies in the basilica of St. Mary Major at Rome. It is incorrupt, and is exposed on his feast day for the public veneration of the faithful. The long gray beard gives the dead Pontiff a truly patriarchal look, and the expression of the face remains even after the lapse of so many years. The countenance bespeaks the heroic patience, and firmness, and humility, which were so finely blended in the character of St. Pius V., and the mighty intellect that sustained him in the command which his virtues acquired for him over his fellow-men. Pius V. is classed among the greatest and best of the successors of St. Peter. His short pontificate was full of great events, in every one of which he performed the part of a hero and a Christian. His virtues added new glory even to the Apostolic See.

SAINT CATHERINE OF SIENNA.

VIRGIN.

Hail, holy Virgin Catherine!
Thou who, with science all divine,
Didst foil this world's philosophy;
Be we thus trained in Wisdom's lore,
And armed, like thee, forevermore
Against the shafts of sophistry.
PARADISUS ANIMAE.

SAINT CATHERINE was the daughter of James and Lapa Benincasa, and was born at Sienna, in 1347. Her parents, though not of high rank, were in prosperous circumstances, and were noble examples of virtue and religion. They instructed her from her earliest childhood in all the mysteries of religion, and she was favored with an extraordinary love of prayer almost as soon as she was capable of comprehending the meaning of that sublime privilege. Her parents endeavored to restrain the fervor which was the natural fruit of their instructions, for they did not wish their daughter to enter upon the religious life. They were anxious to have her live religiously in the world, and to that end, they thought of contracting her in an advantageous matrimonial alliance. Catherine had bound herself by vow, while yet a child, to a life of virginal chastity; and pleaded earnestly with them to be permitted to live single, redoubling at the same time her prayers and austerities. Her parents, to turn her from this caprice, as they considered it, tried to distract her attention, by interfering with her solitary hours, and giving her many distracting employments; but she received all of their tasks of drudgery and the contumely of her sisters with patience; and

rejoiced that she was worthy to suffer something for her faith in Him who commended Mary's choice of the "good part." After she had resisted all the railleries and blandishments of her family, and had been strengthened in her choice of a state of life by the death of one of her sisters, her parents began to see that it was no transitory enthusiasm which swayed her, and her father encouraged her in her pious wishes. When she was only fourteen years of age, she commenced a course of life, the severe austerity of which is rather a subject for our admiration than our imitation. Moreover, she was in delicate health, and suffered much from sickness, with an incredible patience.

At length, in 1365, the prayers of her youth were granted, and she received the religious habit in a convent of the third Order of St. Dominic. Here she gave herself entirely to prayer and contemplation; and for three years constantly occupied herself with the exercises of a retreat, speaking to no human being but her confessor during the whole of that time. She was subjected to many humbling temptations, but her humility and trust in God, joined to her fervent prayers, enabled her to triumph over all of them. She afterwards gave much attention to the sick and needy; nothing yielded her greater satisfaction than to nurse those who were affected with leprosy or some other loathsome disorder. She labored most ardently for the conversion of sinners, and thought no effort for that purpose was too severe for her. She offered her prayers and practised many mortifications to that end, to which her every action conduced by way of example. Pope Pius II. said that no person ever had any converse with her without being made better thereby.

In the year 1374 a pestilence raged in the city and neighborhood of Sienna. St. Catherine gave her entire attention to the service of the sick. Her self-denying labors and her fervor, joined to the fear naturally induced by the terrible visitation, had a wonderful effect in bring-

ing sinners to a knowledge of their dangers. Multitudes were brought by her to the fervent and regular performance of their religious duties, and many were led to consecrate themselves entirely to God in the religious state.

In 1375 there was a league formed among some of the people of Tuscany and of the northern part of the States of the Church against the Holy See. It was supported mainly by people of Florence, Bologna, and Perugia. The partisans of the two factions, which had long divided the Florentine republic,—the Guelphs and Ghibellines,—united to deprive the Holy See of its territorial possessions. An army was raised for that purpose. St. Catherine's exertions kept the inhabitants of Sienna, Arezzo, and several other Tuscan cities from joining in the movement against the Church. The Pope, Gregory XI., was then residing at Avignon, in France. After several unsuccessful efforts to bring the city of Florence to a sense of justice, he laid that diocese under an interdict. The disorders occasioned by this deprivation of spiritual goods, opened the eyes of the Florentines to the sinfulness of their late proceedings, and they sent to Sienna, and begged of St. Catherine that she would go to Avignon to reconcile their differences with the Holy Father. She went without delay; and was received by the Pontiff with great consideration and kindness. The affairs between the Holy See and the Florentines were left entirely to her decision; Gregory telling her that he only desired peace. The Florentines, however, were not sincere in their professions of sorrow, and their ambassadors treated the Pope with indignity, and thereby postponed the settlement of the difficulty.

While at Avignon, St. Catherine labored to induce the Pope to return to Rome. For more than seventy years the successors of St. Peter had resided at Avignon. In this interval a majority of the Cardinals was composed of Frenchmen, and they opposed the return of the Pope to

the Holy City, when Gregory suggested it. St. Catherine succeeded in prevailing upon him to return, and he left Avignon in September, 1376. Established at Rome, Gregory commissioned St. Catherine to go to Florence to try to pacify the disobedient people of that city, and put an end to their disorders. She went gladly, and lived there for some months in danger of assassination, in consequence of the factious and turbulent spirit of the people. At length, in 1378, Pope Urban VI. having succeeded Gregory in the chair of St. Peter, she effected a perfect reconciliation of all differences between the Florentines and the Holy See.

Having accomplished this, St. Catherine immediately retired to the solitude of her cell at Sienna, for which she had often yearned during the time when she was engrossed with secular cares. She wrote several treatises on the spiritual life, and more than three hundred of her letters are extant. Every sentence of her composition is instinct with the fire of devotion and the noblest spirit of Christian charity. Her soul seemed to be perpetually united with God, and none of the slanders with which she was sometimes assailed, none of the worldly intercourse which was at times forced upon her, could for a moment disturb that divine union. She practised a rigorous abstinence during her whole life. Once her only food, from Ash Wednesday until the Feast of our Lord's Ascension, was the Blessed Sacrament. Many miraculous cures were wrought through her instrumentality, and many were cured of the leprosy of sin by the fervor of her prayers and the light of her example.

St. Catherine labored hard to terminate the great schism occasioned by the election of an anti-pope at Avignon after the removal of Urban VI. to Rome. She had removed to Rome that she might continue her efforts, but was stricken down by sickness, and died April 29, 1380, at the age of thirty-three years. The room in which she

died is a few steps from the Church of St. Mary *Sopra Minerva*, and is now dedicated in her honor as a chapel. Her body reposes under the magnificent high altar of the Church of the Minerva, since its complete restoration, one of the finest churches in that city of churches. She was canonized by Pope Pius II. in 1461. Urban VIII. fixed her festival for the 30th of April.

SAINT ROBERT,

ABBOT.

A firm, unshaken, uncorrupted soul,
Amid a sliding age.

THOMSON.

SAINT ROBERT, the founder of the Cistercian Order, was descended from a noble family, and was born in the province of Champagne, in France, in the year 1018. He was a quick scholar, and was remarkable, even in his childhood, for his piety. His parents gladly seconded his intentions to enter the religious state, and he received the Benedictine habit in his sixteenth year, at the Abbey of Montier-la-Celle, in France. He made very rapid progress in religious perfection, and, notwithstanding his extreme youth, was soon elected prior of that community. His abilities having been tested in this manner, he was after a short interval made abbot of the monastery of St. Michael, at Tonnerre. His fervor was too much in advance of that of the monks of St. Michael's for them to go on happily together. They had relaxed somewhat the strictness of the old Benedictine rules, and they did not like to be reproved for such faults by a young monk who was in his cradle when they made their religious profession. Finding that their impatience at his strictness did not diminish, he concluded to resign his abbacy.

There was a desert region near Tonnerre, inhabited by several hermits. They had heard of Robert's holy zeal, and, as they were in want of a superior, they begged him to undertake to direct them in the way of perfection. So he left the abbey at Tonnerre, and went among them,

rejoicing to find companions who had some of his own fervor of spirit. As he found that the place where the hermits were living was unhealthy, he induced them to remove to the forest of Molesmes. They built themselves cells in the last named place, and a small chapel, which they dedicated in honor of the Blessed Trinity. The hermits followed the rule of St. Benedict in all its strictness. The austerity of their lives soon attracted the admiration and awakened the religious spirit of that whole neighborhood. All the people, of every class, exerted themselves to the utmost to supply the wants of the hermits, and this soon increased their possessions, and by degrees they lost the spirit of religious poverty which St. Robert had labored so hard to inculcate. He endeavored to bring them back to their original condition by forbidding them to receive gifts, and obliging them to obtain their subsistence by manual labor; but they appeared reluctant to adopt his new policy, so he left them and went into another desert place, where he found several hermits who gladly received him as their superior. He labored for his daily bread, and devoted the remainder of his time to prayer and meditation. His brethren whom he had left at Molesmes regretted his departure so much that they obtained from the Pope and the Bishop of Langres an order for his return among them, and promised to yield a willing obedience to him. He therefore returned, but he soon found that it was only a part of them who really desired to restore the strictness of the rule. These more zealous monks besought St. Robert to return with them from the society of those who only hindered them in the performance of duties to which they had obliged themselves by vow. He offered to go with them to the Archbishop of Lyons, who was the legate of the Apostolic See, and to take his advice. The Archbishop not only granted them the papers necessary to establish them, but earnestly begged

them to continue in their holy work, and commanded them to leave Molesmes. They sought for a place in which to establish themselves, and soon settled in an uninhabited forest about fifteen miles from Dijon. They were twenty-one in number, and took possession of their new solitude on the feast of St. Benedict, March 21, 1098. The place where they settled was called Citeaux—its ancient name was Cistercium, and from this the Order which then took its rise received its name.

The monks immediately commenced the building of a monastery, which was finished by the Duke of Burgundy, to whom the new enterprise had been commended by the Archbishop of Lyons. The duke also endowed the new community with considerable land and many cattle. The Bishop of Chalons, in whose diocese Citeaux was situated, took great interest in the new monastery, and soon erected it into an abbey, investing St. Robert with the dignity of abbot. When the monks of Molesmes heard of this, they were conscience-stricken; and their unkindness and ingratitude towards their former superior troubled them so much, that it led to the complete reformation of all their irregularities. They wrote to Pope Urban II., begging him to order their former abbot to return to them, and promising that he should never again find them obstinate or rebellious. The Pope communicated with the Archbishop of Lyons, and, a few months after, St. Robert laid the pastoral staff of Citeaux at the feet of the Bishop of Chalons, and returned to Molesmes, where he was re-installed as abbot. He had no reason to complain of the monks, whose life became as edifying under his new government as it had formerly been careless and irregular. St. Robert spent the remainder of his life among them, and died in the year 1110, at the age of ninety-two years.

St. Robert was succeeded in the abbacy of Citeaux by St. Alberic, during whose rule the Cistercian Order

of nuns was established. In less than fifty years after its establishment the Cistercian Order numbered no less than five hundred abbeys in the different countries of Europe; and, before the end of the twelfth century, this number was increased to upwards of seventeen hundred. St. Robert composed no new rule for his Order. He adopted that of St. Benedict in its severest strictness. He only prescribed four hours for sleep, four hours for singing the divine office, and four hours in the morning for manual labor. The remainder of the day was devoted to prayer, meditation, and study. Pope Sixtus IV., in 1474, modified somewhat this austere rule, since which several congregations have been established to restore its ancient severity. Among these that of the Trappists is the most celebrated. The Trappists have several establishments in this country, the most noted of which is the abbey at Gethsemane, Kentucky. They observe the Cistercian rule in all its rigor; they live by the labor of their hands, sing the divine office in choir at the stated hours, live entirely on vegetables, and are bound to a strict rule of silence. There are some twenty Cistercian houses in France at the present time.

It is too much the fashion of the present age to sneer at and condemn the austerity of the severer religious orders. The world, it is said, has too far advanced in civilization to need any such returns to the spirit of the middle ages. We must remember that those were not the sentiments of our divine Saviour, whose instructions were not for his age alone, but for all time. The spirit of his gospel is a spirit of mortification and of unworldliness. He pronounced his malediction upon the world, and tells us that "friendship with the world is enmity towards God." There can surely be no question which approaches more closely to the life of St. John the Baptist, or to that of our divine

Model — the life of a person living in the world, and more or less given to its pleasures and vanities, or that of the Trappist monk. The spirit of worldliness has risen higher in the present day than ever before, and for that very reason the world needs more than ever the sublime austerity of the old religious Orders to save it from entire reprobation.

SAINT ANSELM,

CONFESSOR.

The calm delights
Of unambitious piety he chose,
And learning's solid dignity; though born
Of knightly race, nor wanting powerful friends.
WORDSWORTH.

SAINT ANSELM was born at Aosta, in Piedmont, in the year 1033. His family was noble, and his mother appears to have been a person of uncommonly devout character. The instructions Anselm received from her during his childhood had so good and lasting an effect upon him, that when he was fifteen years old he went of his own accord and begged to be admitted into a monastery near his native town. The abbot of the monastery, fearful of incurring the displeasure of Anselm's father, refused to listen to his petition. This repulse had an unhappy effect upon him. His mother soon after died, and he continued his studies, neglecting to labor for the preservation of his divine vocation. He grew lukewarm in his religious duties, and from that dangerous condition fell naturally into a state of reckless worldliness. His mother's early advice, however, still lingered in his heart, and he saw the perils of his state before he had given himself entirely up to the world. His father was a harsh and overbearing man, and Anselm was so ill used by him that he fled from his house, and went into Burgundy, where he commenced his higher studies of philosophy, &c. He was afterwards invited into Normandy by the great Lanfranc, (subsequently celebrated in the history of England,) prior of the Benedictine monastery of Bec, and continued his studies there.

Lanfranc was one of the first scholars of his age, and under his instruction Anselm made rapid progress.

When he had been at Bec some three or four years his father died; and he found himself heir of a very large estate. It became necessary for him to decide at once upon his state of life, and he asked the advice of his master in that delicate matter. Lanfranc, fearing that his affection for his pupil might bias him in directing him, sent him to the Archbishop of Rouen. By the advice of that holy prelate, Anselm received the Benedictine habit in the monastery of Bec, in 1060, being twenty-seven years of age. Three years after he was appointed prior of Bec, Lanfranc having been made abbot of a monastery at Caen. His nomination was the occasion of some dissatisfaction on account of his youth, but it entirely passed away as soon as his conspicuous ability for government and the gentleness of his disposition became known. He gave himself unceasingly to the study of theology and the Holy Scriptures, and during his occupation of the priorship of Bec, wrote several profound works on various topics, both philosophical and theological. The fame of his learning drew great numbers of scholars to Bec from all the neighboring kingdoms.

St. Anselm was prior of the monastery of Bec eighteen years. In the year 1078 he was chosen abbot. Lanfranc was at that time Archbishop of Canterbury. The business of St. Anselm's office required him at intervals to visit England, and he always, on such occasions, renewed his friendship with his old master. The king of England, William the Conqueror, delighted to do homage to St. Anselm, and forgot all his natural haughtiness while in his presence. The tyrant, William Rufus, ascended the throne on the death of his father in 1087. Archbishop Lanfranc died in 1089. William Rufus deferred the nomination of a successor, and for three or four years appropriated to himself the revenues of the See of Canterbury, and reduced

the monks to almost beggary. Many of the nobility were scandalized by these things, and petitioned the king to nominate an archbishop. He refused, however, most steadfastly; but a severe fit of sickness, which brought him to the very verge of the grave, awakened him to a sense of his sinful condition. He granted many favors to his oppressed people, and nominated Anselm to the See of Canterbury. The saint made a strenuous resistance to the call to that high dignity, and it was carried so far, that even after the king and many of the bishops had terminated their efforts at persuasion by forcing a crosier into his hands, he still declined the office until the king had made complete restitution of all the possessions of the See of Canterbury, of which it had been deprived. The king, finding him inflexible, yielded, and St. Anselm was consecrated December 4, 1093.

Soon after this time, William Rufus, wishing to carry on hostilities against his brother, the Duke of Normandy, began again to oppress his subjects with demands for supplies. St. Anselm persistently stood out against this injustice, and from that time the king used every effort to deprive him of his see. He even went so far as to propose to Pope Urban II., through his ambassador, a large yearly pension if he would depose the prelate who dared to protest against his tyranny. The king tried to prevent Anselm's having recourse to the Pope for counsel; but the saint, feeling that he could no longer be a witness to the oppression of the Church without being able to counteract it, set out for Rome, where he arrived in March, 1098. The Pope received him with honor, but refused to accept his resignation of his see. A council was held at Bari, in the kingdom of Naples, in the autumn of the same year, at which St. Anselm assisted by command of the Pope. He distinguished himself in the council by the clearness of his definition of the theological differences between the schismatic Greeks and the Catholics, and by his preventing the

excommunication of the King of England for his numerous offences against law and religion. In 1099 he journeyed to Lyons, where he remained some months, and occupied himself in the composition of several theological treatises. Immediately on the death of William Rufus, who died suddenly and without the sacraments in 1100, St. Anselm was invited to return to England by King Henry I.

The new king treated the saint at first with great consideration, but when he found that he could not use him for the building up of his power, did not scruple to break his friendly promises. St. Anselm remained as faithful in his loyalty to Henry as he was in his episcopal duties. The king was indebted to him for discouraging a spirit of discontent and revolt among the people, but persisted in claiming the right of conferring benefices. St. Anselm refused to concede this right, but agreed to leave the matter to the decision of the Pope. Paschal II. condemned the pretensions of the king. The saint, on his journey back to England, when he arrived at Lyons, received an order from the king, forbidding his return, unless he would yield to the king's pleasure. He then retired to his old home, the Abbey of Bec, where he remained until 1106, when the king consented to an adjustment of the dispute, and the saint returned to England, being greeted with what almost amounted to a public triumph.

During the last years of his life, St. Anselm's health was very seriously impaired. For six months before he died he was so feeble that he could not perform any of his ecclesiastical functions; but insisted upon being carried daily into church that he might assist at the Holy Sacrifice. He died peacefully, April 21, 1109, at the age of seventy-six, having been Archbishop of Canterbury sixteen years. In 1720, Pope Clement XI. decreed that he should be numbered among the doctors of the Church.

Among all the saints there are few who have left so

shining an example of Christian fortitude, constancy, and zeal, joined with perfect charity and humility, as St. Anselm. It is to him, and to his steadfastness in opposing royal aggression against the rights of the Church and the people, that England is in a great measure indebted for her boasted liberties and the stability of her institutions. St. Anselm's writings are no less distinguished for their philosophical depth and clearness of style, than for the devout spirit which appears every where in them, and which was the principle of his every action. Neither the persecutions of kings, nor the labors of the scholastic closet, ever seemed to disturb for a moment the serenity of his spirit, or the closeness of his union with God.

SAINT FRANCIS OF PAULA,

CONFESSOR.

Saint Francis of Paula, the founder of the Order of Minims, was born at Paula, a town in the kingdom of Naples, about the year 1416. His parents were poor, hard-working people, but mitigated the hardships of their lot by a fervent performance of all their religious duties. Their piety seemed to more than compensate them for their lack of worldly goods. They lived a number of years without children, until at last, having begged of God, through the intercession of St. Francis of Assisi, that he would give them a child who would do great things to advance his glory, they were blessed with a son. This son they solemnly devoted to God's service, and gave him the name of their patron, Francis. They instructed him in religion from his earliest infancy, and Francis, while a mere child, took more pleasure in abstinence and prayer than in the common sports of childhood. When he was twelve years old, his father sent him to be educated at the Franciscan convent at San Marco, near Paula. He there commenced his studies, and perfected himself in the practice of austerity for which he was afterwards celebrated.

From the time when he entered the convent, though he had contracted no obligations, he surpassed even the monks themselves in a rigid observance of the Franciscan rule. From that time he never wore linen, or made use of flesh meat. After remaining a year with the Franciscans, he accompanied his parents on a pilgrimage to Rome and to the church of his patron at Assisi. After their return he obtained their consent to retire to a lonely place,

some half a mile distant from Paula; but as he found it too near his home and too convenient for visitors, he went farther, and made a hermitage of a solitary cave near the sea coast.

This was in 1432, and Francis was fifteen years old. He lived there in solitude for some three years, giving himself up to meditation and prayer, sleeping on a bare rock, and subsisting on herbs and the food which his friends sometimes carried to him. In 1436 two other pious young men joined him in his austerities and devotions. They built three cells for themselves, and a small chapel; and a neighboring parish priest used to go at stated times and say mass for them. From this small beginning grew up the religious Order of Minims. Others were added to their number, and a considerable community was collected in that solitary spot as time went on. In 1453, encouraged and approved by the Archbishop of Cosenza, a monastery and a large church were built for them. Their severe self-denial had awakened the religious sympathies of the entire neighborhood, and people of every rank, from the nobleman to the beggar, thought it a privilege to be allowed to assist in the labor of erecting the buildings.

When the church and monastery were completed, St. Francis established uniformity in the community by drawing up his rule, which received the approbation of the Archbishop of Cosenza in 1471, and was confirmed by a bull of Pope Sixtus IV. in 1474, in which Francis was recognized as Superior General of the infant Order. St. Francis founded his rule on the virtues of penance, charity, and humility. He bound his followers by an extraordinary vow to observe a perpetual Lent, abstaining not only from all flesh meats, but from eggs, butter, cheese, and milk. He made charity the motto of his Order, and enjoined upon his brethren the most perfect practice of that virtue, that they might bring all with whom they conversed into the possession of its true spirit. But

humility was the favorite virtue of St. Francis; and to show how he esteemed it, he begged the Pope to give his monks the name of Minims, to signify that they were the least of all in the Church of God. His humility was his own great, distinguishing virtue. Nothing ever seemed to disturb its possession of his soul. When he found himself, at the age of twenty years, looked upon as a counsellor by persons in advanced life, he bore his faculties so meekly that not a shadow of vainglory darkened his bright and holy soul. In order that his monks might be kept mindful of their faults, and that those who governed among them might not be proud of their authority, he called the superior of each community of his Order the Corrector. In every act, however trivial, his love of humility, and his fear of offending against that virtue, were apparent.

His own rule of life did not change even when he found himself at the head of his large community. He made no alteration in it, except that in his old age he used to sleep on a mat instead of the bare floor. He took but one meal a day, and that generally consisted of nothing but bread and water, and frequently in preparation for great festivals he passed two days without partaking of any nourishment.

The Order, at the time of its confirmation by the Sovereign Pontiff, was mainly composed of laymen; there being only one priest and a few persons in minor orders numbered among its members. St. Francis built several monasteries in Calabria and Sicily, and his Order increased rapidly throughout the kingdom of Naples.

The king of France, Louis XI., having fallen into a lingering illness, and exhausted all the resources of medical science in his attempts to regain health, at last begged of St. Francis (the fame of whose sanctity and miraculous cures had reached Paris) to visit him, and obtain from God his perfect restoration. The saint's humility kept him from complying with the royal request, but Louis

obtained of the Pope a command to the holy monk to visit him. He obeyed, and on his way was received every where with marked honor. He arrived at Plessis, near Tours, where the king was living, in April, 1482. He answered the king's earnest entreaties, that he would obtain the prolongation of his life, by telling him that God would as soon work a miracle to preserve the life of the poorest subject as of a monarch, and counselled the king to prepare for a peaceful death. By his exhortations and prayers he completely changed the king's heart, so that he resigned himself to the will of God, and died happily in the arms of the saint in August, 1483.

Louis's son, Charles VIII., made St. Francis his director, and built several convents of his Order in France. Louis XII. succeeded Charles, and still kept St. Francis in his kingdom, notwithstanding all his efforts to return to Italy. He, therefore, spent the remainder of his life in France, dying a most holy and peaceful death on the second of April, 1508, at the age of ninety-one. He was canonized by Pope Leo X. in 1519. His body was kept in the church at Plessis until 1562, when the Huguenots burned it, as they had done those of St. Martin and Alcuin. The Catholics recovered some portion of his bones, and they are now preserved in various convents of his Order in Italy, France, and Spain.

SAINT LEO THE GREAT,

POPE AND CONFESSOR.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
TENNYSON.

SAINT LEO THE GREAT was born in Rome towards the close of the fourth century. He was descended from an ancient and noble family of Tuscany. He displayed uncommon ability in his childhood, and made such rapid progress in his studies that he was a perfect master of polite literature at the age when most young men are beginning to cultivate their higher tastes. He was very devout, even in his boyhood, and when he found himself possessed of sufficient human learning, gave himself up to the acquisition of that which is divine. He made all his scholastic accomplishments subservient to the study of the Sacred Scriptures, and theology. He soon excelled in those branches as greatly as he did in the profane sciences. Soon after he became a priest he was raised to the dignity of Archdeacon of Rome, and Pope Celestine had such confidence in his honesty and ability that he intrusted to him the management of many of the most important affairs of his pontificate. Celestine's successor, Sixtus III., also reposed many great trusts in Leo, and when two of the generals of the Emperor Valentinian III. quarrelled in Gaul, and thereby perilled the discipline of their whole army, he sent Leo to them to reconcile them to each other, and to prevent further differences. While he was absent on this mission Sixtus III. died, and Leo's sanctity, learning, and prudence were so well known, that he was unan-

imously called to succeed him in the chair of St. Peter. He was immediately sent for, and was received in Rome on his return, with an exultation which contrasted strongly with his sentiments of humiliation and self-abasement at being called to a position of which he thought himself so utterly unworthy. But his unwillingness was overruled, and he was consecrated on the 29th of September, 440.

Leo was called to the government of the Church at a time which, humanly speaking, was fraught with greater danger than almost any which had preceded it. The Church had emerged from the obscurity of the catacombs, and had taken her place as a power upon earth. She was no longer bending under the cruelty of pagan persecution, that sure incentive to unity of action and fidelity to the faith. Prosperity was beginning to breed carelessness of religious duties, and to attract the worldly and sinful to a simulation of the profession of religion. So the heretics strove, not to declare their enmity towards the Catholic Church, but to conceal their errors, and maintain their standing among Catholics, even while they undermined the apostolic faith. It was not an open, external enemy, fighting under his own banner in the open field, against whom St. Leo was called to combat. It was a foe who did not scruple to conceal his weapons under the cloak of friendship and godliness, and to wear the uniform of the Church towards which he cherished a deadly hatred.

St. Leo, however, proved fully equal to the exigency of the times. His labors were commenced by the successful restoration of ecclesiastical discipline, in which his apostolic vigilance and firmness shine with great lustre. He exerted himself with no less energy, and equal success, to weed out the heresies that threatened to overrun the garden of the Church. The Arians, who denied the doctrine of the Trinity; the Manicheans, who asserted that the lower world sprang from a principle of evil; the Nestorians, who separated the divine and human natures of our

Saviour; the Eutychians, who confounded those two natures; and the Pelagians, who denied original sin and the necessity of grace, were, in their turn, detected under all their subterfuges and disguises by St. Leo, and successfully confuted. None of their deceptions could withstand the clearness of his intellectual vision, and those whom he did not overcome by the power of his learning and spiritual authority, he subdued by his inflexible constancy and patience.

It was St. Leo who called together the fourth general council which was held at Chalcedon, an ancient city of Bithynia, near Byzantium, in 451. He presided, by his legates, over this council, in which the Eutychian heresy was condemned. Six hundred and thirty bishops assisted at this council.

It was in the middle of the fifth century that Attila, the king of the Huns, a warlike people of Scythia, overran Central Europe, and threatened to ravage the entire peninsula of Italy. They went through Northern Italy, sacking cities, and leaving their route marked by every description of outrage and cruelty, and then marched towards Rome. The inhabitants of Rome seemed overwhelmed with consternation at the approach of a barbarian conqueror, whose career of conquest had never known a check, and had never been equalled for ruthless violence, and they went to the holy Pope Leo, and begged him to stand between them and the danger that menaced them. St. Leo took with him two persons who had held positions of dignity in Rome, and set out to meet the advancing tyrant. Near Ravenna they encountered him at the head of his mighty army. Attila was entirely taken by surprise at the idea of three unarmed men, one of them an ecclesiastic, attempting to turn him aside from the course he had laid down. He received the Pope with honor, listened to his eloquent and earnest words with respect, and accepted the terms which Leo proposed; which were,

that he should receive an annual tribute, and discontinue his course of rapine. He commanded the cessation of hostilities, and withdrew without delay beyond the Danube, into Pannonia, where he soon after died. It was the crowning glory of St. Leo's life that he should, without shedding a drop of blood, have saved Rome when it was almost entirely without defence.

St. Leo was again instrumental in preserving the Holy City from entire destruction. The Emperor Valentinian, in a fit of jealousy of the popularity of one of his generals, caused him to be put to death. The friends of that general took revenge by assassinating the emperor. The throne was then usurped by the tyrant Maximus, who compelled Valentinian's widow to marry him. She, enraged at this indignity, sent messengers to Africa to the Arian Vandal, King Genseric, and begged him to come and avenge the murder of her husband. When Maximus heard of the landing of the invader with his troops, he fled from Rome, but fell a victim to the violence of the servants of Valentinian. Three days afterwards, Genseric arrived before Rome, and Leo went out to meet him as he had before met Attila. He so far prevailed with the Vandal as to get him to promise that his troops should offer no violence to the city or its inhabitants, but should content themselves with plunder. When the Vandals left they carried with them many captives, besides a large amount of treasure. St. Leo afterwards sent missionaries to Africa to relieve the sufferings of these captives.

St. Leo died November 10, 461, having occupied the See of St. Peter more than twenty-one years. His relics repose in the Vatican basilica, under the altar dedicated to God in his honor. His feast was fixed for April 11, the day of the translation of his relics.

St. Leo's works consist principally of one hundred and one sermons for the different Sundays and festivals of the year, and his letters. His style is eloquent and earnest,

and is remarkably pure for the age in which he wrote. His character was a remarkable combination of virtues which are seldom found united in the same person. He was charitable without being careless or profuse; energetic and firm, yet meek and gentle; and while he lived in the constant presence of God and perfect religious recollection, he yet possessed a great deal of worldly prudence and a remarkable talent for the administration of government. He was respected and beloved by all classes of people, from the sovereign to the beggar, and barbarians and infidels vied with the Christians in reverencing his holy character.

SAINT BENEDICT,

ABBOT AND CONFESSOR.

Hail, holy Father Benedict!
Bold chieftain, legislator strict,
Whose aid hath wondrous potency:
O, make our life and death like thine
In rule of holy discipline,
That like to thine our crown may be.
PARADISUS ANIMÆ.

SAINT BENEDICT, the Patriarch of the Monks of the Western Church, was born at Norcia, near Spoleto, in Italy, about the year 480. He was descended from a good family. His parents, when he was thoroughly grounded in the preparatory studies, sent him to Rome to pursue a more advanced course. Benedict, who, while he lived at home, had hardly known what sin was, was shocked at the vice and immorality which he observed in his intercourse with some of the Roman students. Indeed, it had such an effect on him, that he resolved to free himself from temptation by escaping from all converse with men. He, therefore, fled secretly from the city, and hid himself in the desert and rocky recesses of Subiaco, about forty miles from Rome. He there met a holy hermit, named Romanus, who conferred on him the religious habit, instructed him concerning the religious life, and conducted him to an almost inaccessible cave, where he advised him to make his abode. St. Benedict was only fifteen years old when he commenced the austere life which he led at Subiaco. He lived there three years, unknown to all the world, except Romanus, who supplied him with the food necessary to support life. He suffered much in body and in

mind; and was many times troubled by temptations to leave his solitude and return to the world. But he triumphed over all such thoughts, and remained faithful to his holy vocation.

His abode was at last discovered by several persons, and his example drew others to forsake the world and betake themselves to a life of penance. He was chosen abbot of a monastery situated between Subiaco and Tivoli, on the death of its former abbot, but was unable long to hold the office, (which he accepted with great unwillingness,) as he found the monks discontented with the severe rule of life he enjoined upon them. He, therefore, returned to his solitude. The fame of his sanctity drew many religious persons to him, and he soon gave a character to the desert region of Subiaco, which it has never lost. He built twelve monasteries in that neighborhood, placing twelve monks and a superior in each. He still continued to live in his grotto with a few monks, and maintained a general supervision over the establishments he had founded. Many of those who placed themselves under St. Benedict's direction were persons of noble birth and vast possessions, and gave great edification by their devotion and entire self-abnegation.

But St. Benedict's life was not one of religious quiet, undisturbed by any of the trials that vex the best men, and perfect their characters through suffering. An unworthy ecclesiastic near Subiaco became jealous of the superior sanctity and zeal of the holy man, and persecuted him with slanderous stories. St. Benedict bore it all with perfect humility and patience, and, finally, to avoid being an occasion of sin to a fellow-man, concluded to leave Subiaco He, therefore, journeyed to Monte Cassino, in the kingdom of Naples. There was at that time a temple and a grove at Monte Cassino, dedicated to the worship of Apollo, and some idolaters still continued the practice of their unholy worship in that place. St. Benedict set about the work

of their conversion, which he accomplished by his earnest preaching and his miracles. He then destroyed the temple, cut down the grove, and built on the spot the celebrated abbey of Monte Cassino. He did this in the year 529, during the pontificate of Felix IV., being at that time forty-eight years of age. The abbey of Monte Cassino was destroyed by the Lombards in 580, by the Saracens in 884, by the Normans in 1046, and by the Emperor Frederick II. in 1239; but it was as often rebuilt.

When Totila, the Arian king of the Goths invaded Italy, he turned aside from his path of rapine and bloodshed to pay a visit to St. Benedict, whose reputation for holiness was well known to him. As soon as he entered the presence of the abbot, he threw himself prostrate on the ground and hid his face from Benedict, who obliged him to rise, and then upbraided him for the crimes he committed, and prophesied his continuance in his sins and his death in the tenth year after that time. This prophecy was afterwards fulfilled. Totila begged for the prayers of the saint, and it was noticed that he became more humane.

Soon after the invasion of Totila, St. Benedict foretold his death to his disciples. Six days before his death he ordered his grave to be made, and immediately after he was taken with a fever. On the 21st of March, 543, he was carried into the chapel of the monastery, where he received the Holy Viaticum, and, after having given his last advice to his weeping monks, died with the expressions of prayer and thanksgiving on his lips. He was sixty-two years old, and had spent fourteen years at Monte Cassino. He was in deacon's orders at the time of his death — his humility having prevented his rising to the priesthood. He was deficient in worldly knowledge, but in spiritual science he was a profound master. St. Gregory the Great said that he was "skilfully ignorant, and wisely illiterate:" *Scienter nesciens, et sapienter indoctus.*

The rule of St. Benedict is mainly founded on prayer, obedience, humility, silence, and solitude. Its wisdom and moderation caused it to supersede all others among the monks of Western Europe. The rules of most of the great religious Orders, founded since his time, were drawn from it. Many commentators have illustrated it with great learning. Many wise rulers, among whom may be numbered the great Cosmo de Medici, used to say, that from the frequent study of the Benedictine rule they learned the art of governing well.

The great religious Order of St. Benedict has for thirteen hundred years been the glory of the Catholic Church, and still exists, performing its allotted work in the midst of the younger Orders which have grown up around it. Under its fostering care nearly all of the older institutions of learning in Europe were built up. Indeed, during the middle ages literature and the arts were almost exclusively in the hands of the Benedictines. They carried Christianity, and learning, and civilization into most of the northern countries of Europe. They founded churches, and monasteries, and schools wherever they went, and made the deserts of barbarism the fairest gardens of the Catholic Church. They made great improvements in every science, and taught better methods of agriculture to the people of the countries they evangelized than those which they found in use. Modern civilization owes a greater debt to the Benedictine Order than to any other single agency that has ever existed on earth. The Order has several extensive monasteries and farms in this country, in the dioceses of Pittsburg, Erie, St. Paul's, and Vincennes; and is pursuing its holy work with all the vigor and energy that characterized it in past ages.

SAINT JOHN CLIMACUS,

ABBOT.

These other flames,
The spirits of men contemplative, were all
Enlivened by that warmth whose kindly force
Gives birth to flowers and fruits of holiness.
CARY'S DANTE.

SAINT JOHN CLIMACUS was born in Palestine about the year 525. He was possessed of uncommon intellectual powers, and made such rapid progress in knowledge that, while very young, he received from his companions the title of the Scholastic. At the age of sixteen, he renounced all his projects of worldly ambition, to give himself wholly to God. From the days of St. Anthony, the patriarch of monks, many hermits had inhabited the region about Mount Sinai, and a great monastery had been built on its summit. St. John feared that his learning might expose him to temptations to vainglory in a community, and would not enter the convent, but sought out a hermitage on the side of the mount, and placed himself under the direction of a holy anchorite, named Martyrius. He spent four years in learning the obligations of the religious state, and in acquiring the virtues of silence and humility — virtues which he prized highly, and against which he seemed to think himself exceedingly liable to offend. At length, when he was twenty years old, having prepared himself by severe fasting and long and fervent prayer, he bound himself by vow to the perpetual service of God.

He spent nineteen years in penance and holy contemplation in that secluded place; and, at the end of that time, death deprived him of his master, Martyrius. He then,

by the advice of another holy man, commenced the life of a hermit in the plain at the foot of Sinai. His cell was five miles distant from a church dedicated in honor of the Blessed Virgin, and built by order of the Emperor Justinian for the use of the monks in that vicinity. To this church St. John used to repair every Saturday, to assist on that day and Sunday at the celebration of the Holy Sacrifice, and to receive the sacred communion. He practised great self-denial in his daily fare, though he endeavored as much as possible to shun singularity; and therefore he followed generally the ordinary rule of the monks of Egypt. His greatest happiness was found in prayer, and he carried his devotion to the highest pitch of contemplation. He gave himself with great earnestness to the constant practice of remembrance of the continual presence of God, even during his commonest daily actions — a devotion which he strongly recommends in his writings. He continued, during his eremitical life, his study of the Scriptures and of the Fathers of the Church, but his fear of losing the virtue of humility prompted him to conceal his learning as much as he could consistently with the requirements of Christian charity. He had an extraordinary grace for the work of spiritual direction, and many persons resorted to him for counsel and consolation. After some years, having been strongly solicited, he consented to share his hermitage with a devout man named Moses, to receive him as a disciple.

In the year 600, when St. John was seventy-five years old, he was unanimously elected abbot of the monastery of Mount Sinai, and superior of all the monks in that neighborhood. The people of that country and of Arabia regarded him as a saint, and testified their veneration of his virtues by going to him soon after he became abbot, and begging him to imitate Elias, and call down the blessing of heaven upon their fields, which were threatened by the excessive drought. St. John at once recommended their

cause to God, and his prayers were answered with copious rains. St. Gregory the Great, who at that time occupied the See of St. Peter, recognized the holiness of the humble abbot, and wrote to him, sending him numerous gifts for the furnishing of a hospital for pilgrims which St. John established at the foot of Mount Sinai.

It was during these last years of his life that St. John wrote the work by which he is best known, and to which he owes his surname — the Climax, or the Ladder of Religious Perfection. He wrote it in obedience to the wishes of a holy abbot of the monastery of Raithu, near the Red Sea, protesting all the while that he was unfit and unable to treat of such matters. It is a perfect description of all the duties of a Christian, and is written in a style of simplicity and sententious brevity which makes its unction and pure Christian spirit all the more charming.

St. John felt the dignity of his abbacy to be a sore burden, and rejoiced to be able to resign it a short time before his death. He then retired to his hermitage, where he gave himself up to contemplation and preparation for another world. He died March 30, 605, being eighty years of age.

He was worthy to bear the name of that apostle and evangelist who reposed his head upon the breast of our Blessed Saviour, for he illustrated that heavenly principle of charity which appears every where in the Gospel and Epistles of St. John, by a long life of loving acquiescence in the will of God.

SAINT PATRICK,

APOSTLE OF IRELAND.

O, what a harvest crowned thy toil!
The earth, long cursed, was blessed;
Each lovely virtue graced its soil;
The sinner's heart found rest.
LYRA CATHOLICA.

THERE are few Christian nations which do not venerate the memory of some heroic martyr or confessor, to whose self-denying exertions they are indebted for the priceless blessings of the Catholic faith. Admiration for their virtues and noble works while living, and gratitude for the blessings obtained by their patronage and intercession after they had passed from the scene of their earthly trials, have united to place such benefactors to the human race as far above all mere earthly heroes as the interests of religion are above those of the world. Germany, however deeply she may be ingulfed in unbelief, can never forget St. Boniface; England, deny the faith as she may in her statute books, remembers her St. Augustine and the great St. Gregory; France, through all her revolutions and disorders, is not unmindful of the glory that surrounds the name of her Remy and Martin; and Ireland cherishes with devotion and gratitude the blessed memory of her St. Patrick. Not all the cruelty of her oppressors, not all the sufferings of years of famine, not all the bloody efforts of her persecutors have been able to displace St. Patrick from the Irish heart; rather have they tended to fix him more securely in the affections of a people who are indebted to him, under God, for that faith which has enabled them to bear with their sorrows and misfortunes

by keeping their hearts lifted up to Him who said, "*In the world ye shall have distress; but have confidence; I have overcome the world.*"

Of the early portion of St. Patrick's life little is positively known. He tells us in his confession that he was born in Scotland, near Glasgow, on the River Clyde. The most reliable authorities agree in placing the date of his birth in the year 372. St. Patrick calls himself both a Briton and a Roman. His father, Calphurnius, appears to have been a man of good lineage, and some ancient writers say that his mother was a niece of St. Martin of Tours. Though he had been baptized in his infancy, he mourns over his youthful infidelity, and says that he neglected the knowledge of God which was offered to him, and that he was a stranger to the joys of fervent devotion. When he was fifteen years old he was seized, with a number of his father's vassals, and carried into slavery in the north of Ireland. He was placed by his enslavers in charge of a herd of cattle, and almost without food, or clothing, or shelter, he spent his days and nights upon the hills and in the forests. Amid these sufferings and privations he turned to the God, whom in his prosperity he seemed to have forgotten, and found the relief he craved for. He gathered new strength from prayer and meditation, and the hardships of his lot became sources of heavenly benediction. After six months of captivity he escaped to the sea coast, where some pagan sailors took pity on him, and carried him to the northern part of Scotland. They wandered through uninhabited regions for several days, and suffered much from want of food. At last he reached his home, where he lived several years with his parents. He was, during this period, carried into captivity again, but regained his liberty after a lapse of two months.

The fervor which had been kindled by his distress during his life of slavery did not abate when he had found rest in the abode of his family. His devotion seemed to

increase as he grew older. During his residence with his parents he received from God, in repeated visions, his vocation to the great work of the conversion of Ireland to the Christian faith.

He spent many years in preparing himself for holy orders, and had to contend with great opposition from his family. His friends threw every obstacle in the way of his ordination, and had he not been miraculously sustained he could never have persevered in his resolution. He triumphed at last, however, over all obstacles, forsook his family and his possessions, and gave himself up to the work to which God called him with a free heart.

He immediately went into Ireland and commenced his labors among the people, who were in a state of barbarism, and were wholly given to the worship of idols. He despised all dangers, and travelled over the whole island, converting multitudes, establishing convents and monasteries, and leading many to embrace the religious life. His charity to the poor knew no bounds. He never ceased almsgiving while he had any thing to bestow, and towards himself observed the most rigorous rule of religious poverty.

His success in the evangelization of the land raised up many enemies, who harassed him with frequent and severe persecutions. He suffered much from imprisonment and from the violence of his persecutors, many of whom were men of power and influence. He lived in daily expectation of martyrdom; but was spared many years to continue his apostolic work. He ordained many priests, and held several councils for the regulation of the discipline of the church he had founded. Other bishops were afterwards appointed to assist him, and he became their metropolitan, fixing his see at Armagh. Ireland soon showed the fruits of St. Patrick's zeal. Not only was idolatry banished from the country, but churches and institutions of learning rose on every side, and religion flourished

among all classes of the people. Religious vocations multiplied, and the land became indeed an island of saints. The apostolate of St. Patrick extended over a period of forty years. During this time he repeatedly visited all parts of the island, and illustrated his earnest and eloquent preaching by many miracles and the beauty of his daily life. It was vouchsafed to him to see the work completed to which he had given himself so generously in his youth. He died in the year 464, and was buried at Down, in Ulster. His festival was fixed for the 17th of March.

Few are called to such a work as that of St. Patrick; but there is no one, from the mightiest to the most humble, from the most learned to the most ignorant, who may not imitate his virtues. We may not evangelize a heathen country, but our lives may be made to reflect the humility, and patience, and all-embracing love of God and man, which made the apostle of Ireland a saint in the Church of God, and embalmed his memory in the hearts of a redeemed and grateful people.

SAINT THOMAS AQUINAS,

DOCTOR AND CONFESSOR.

But to guide nations in the way of truth
By saving doctrine, and from error lead
To know, and knowing, worship God aright,
Is yet more kingly.

DIGBY'S COMPITUM.

THE Angelic Doctor, as St. Thomas is called in the schools, was born at Aquino, in the kingdom of Naples, in the year 1226. He was descended from the Counts of Aquino, whose family was allied to that of St. Louis, King of France, and to several other royal houses of Europe. He showed a remarkable sweetness of temper and strength of character, even in his earliest childhood, and was placed, when only five years old, under the care of the Benedictines of the abbey of Monte Cassino. He made rapid progress both in secular learning and in the cultivation of his religious character; and his talents were so precocious that the abbot of Monte Cassino recommended his father to send him, when he was ten years of age, to some university. The count, after allowing him a vacation of some months to visit his mother at Loretto, where he edified all by his recollection and devotion, and charity to the poor, sent him to the University of Naples, then but recently established. There were many students at the university who seemed to have thrown off all religious obligations, and gave great scandal by their dissipation and licentiousness.

Thomas sighed for the holy quiet of the old Benedictine monastery where he commenced his studies, and maintained a close watch over himself, so that all the disorders

and dangers to which he was subject became as so many steps towards religious perfection. He made wonderful progress in his studies, and astonished his masters by the clearness of his expositions of their lessons; and his mental advancement was fully equalled by his progress in the science of salvation, and in all good works. He practised great self-denial that he might relieve the poor, and nothing seemed to give him so much pain as to have his secret charities discovered.

From his childhood, Thomas had shown strong predilection for the religious state, and all the temptations to which he was subjected during his academic life only served to confirm him in it. St. Dominic had then been dead about twenty years, and the great religious Order founded by him was just beginning to fill the world with the monuments of its zeal and sanctity. A holy Dominican was Thomas's most intimate friend. From him he received much valuable counsel, and the example of his piety led him to wish to consecrate himself to God in the Dominican Order. His parents opposed this wish; but neither their threats nor their blandishments were of any avail, and, in 1243, he received the habit of that Order in the convent at Naples. When his parents heard of this step they were filled with indignation, and resolved to use every means to stop his proceeding further. St. Thomas begged his superiors to remove him from Naples, and they therefore sent him to Rome, to the convent of St. Sabina, the home of their Order. They were afterwards going to send him to Paris, but his relations having heard of it, his two brothers lay in wait for him, and he fell into their hands. They treated him with great indignity, and carried him to a country seat of his family at Rocca Secca, where his mother tried with all manner of arguments, with tears and entreaties, to turn him from his purpose. Finding all her efforts useless, she caused him, in a fit of anger, to be closely

guarded, and allowed nobody but his two sisters to speak with him. They endeavored to dissuade him from the adoption of the religious life, but he so triumphed in his purpose as to inspire both of them with a contempt of the world, and led them to a more fervent and sincere practice of piety. His brothers afterwards assailed him with temptations, hoping to draw him into sin, and thereby to make him lose his vocation. He was firm, however, and met all their assaults with a heart purified by prayer and fixed on God. On one occasion his brothers hired a woman of notorious character, but exceedingly beautiful, to draw him from the path of virtue; but Thomas, when she had made known her purpose, seized a firebrand from the hearth and drove her from his chamber.

After an imprisonment of more than a year, which he bore with exemplary patience and resignation, one of his sisters helped him to escape. He was let down from the tower, where he had been confined, in a basket, and some of the brethren of his Order, who had been forewarned, received him and carried him exultingly to Naples. His family complained to Pope Innocent IV., who silenced all their objections on learning the circumstances of the case, and confirmed Thomas in his vocation. He soon after made his profession of the religious life, and was sent to Cologne to complete his studies. Albertus Magnus, the great teacher of scholastic philosophy in those days, was then lecturing at Cologne, and Thomas became his pupil. He made rapid progress, but his humility prompted him to conceal his powers. His companions nicknamed him the Dumb Ox, because of his silence and his large, unwieldy body. But the brightness of his genius could not long be hidden, and one day, Albertus, astonished by the clearness with which he explained several difficult points, exclaimed before his class: "This dumb ox, as you call him, will, one of these days, give such a bellow in learning as all the world shall hear."

In the year 1248, he was appointed by the general of the Dominican Order to teach at Cologne in company with his master, Albertus Magnus. He was at that time twenty-two years of age. He also began at the same time to publish his commentaries on the ethics and philosophy of Aristotle. In 1252, he began to teach theology at Paris. His reputation for learning and sanctity drew multitudes of scholars around him, and in 1257, in spite of his humble unwillingness, he was elevated to the doctorate. His fame was not confined to the schools; crowds thronged the churches where he preached, and the king, St. Louis, often consulted him in relation to affairs of state. St. Thomas did not, in the splendor of his success, lose sight of his relations. His zeal and holy example were not lost upon them. His eldest sister entered a convent at Capua, and died abbess of that community. His two brothers also became sincere penitents.

In 1261, the Pope, Urban IV., recalled him to Rome, and he continued his theological teaching there as well as in the other Italian cities. The Pope urged him to accept of some ecclesiastical dignity, but he steadily declined all honors. Urban then obliged him constantly to attend his person, and he became a firm friend of that illustrious Pontiff. He commenced to write the first part of his *Summa Theologica* at Bologna, and continued it at Naples, to which city he was soon shortly called.

Pope Gregory X. convoked a general council to assemble at Lyons in May, 1274, to combat the Greek schism, and raise succor against the Saracens, who were gaining strength in the Holy Land. The Pontiff, by a special letter, commanded St. Thomas to attend the council. Although he was in feeble health, he left Naples for Lyons towards the end of January, 1274. While on the journey he was seized with a slow fever, which increased to such an extent that he was obliged to stop at Fossa Nuova, near Terracina, where he lodged in a famous Cistercian abbey.

On entering the monastery, he went immediately into the church, and prostrated himself with extraordinary fervor before the Blessed Sacrament. The monks received him with especial veneration, and vied with each other in ministering to his wants. His patience and recollection greatly astonished and edified them. The nearer he drew to the end of his earthly career, the stronger became his yearnings for immortality. While on his death bed, he dictated, at the request of the monks, his commentary on the Canticle of Solomon. At last he made a general confession of his whole life, with the greatest compunction for his frailties; for, according to the judgment of those who had known him best, it was believed that he had never been guilty of mortal sin. He received absolution, and then was laid, at his own request, on ashes which were sprinkled on the floor of his room. When the priest approached with the Host in his hand, St. Thomas raised himself up, and said, with a look of the most rapturous devotion, and with many tears, "I firmly believe that Jesus Christ, true God, and true Man, is present in this august Sacrament. I adore thee, my God and my Redeemer. I receive thee, the price of my redemption, the Viaticum of my pilgrimage; thee, for whose honor I have studied, labored, preached, and taught. If through ignorance I have ever advanced any doctrine as thine which I have not learned from thee, I revoke it, and I submit all my writings to the judgment of the Holy Roman Church." Afterwards, having received Extreme Unction, he became calm and serene, only breaking the silence from time to time with various holy aspirations and expressions of gratitude to the abbot and monks of Fossa Nuova for their kindness and hospitality. His soul passed calmly away at midnight, March 7, 1274, in the forty-ninth year of his age. He was canonized in 1373, by Pope John XXII.

St. Thomas was the first to rescue the philosophy of Aristotle from unbelief, and make it a support to the

Catholic faith. His works fill some twenty large folio volumes. His *Summa Theologica*, although incomplete, is a splendid monument of his genius, and is, as far as it goes, the best compendium of theology. He is quoted at the present time more frequently than almost any other author in the theological schools, and his fame as a scholar and a religious is the pride of that great religious Order, to join which cost him so much effort and suffering. But his greatness as a scholar is entirely overshadowed by his example of perfection in the religious state. His devotion was never interfered with by the abstruseness of his scholastic pursuits. He always studied with the crucifix before him, and used to say that the contemplation of that blessed image had taught him more than all his books. He never lost his sweetness of temper in controverting the most stubborn heretics, many of whom, as well as many Jews, he brought to the knowledge and profession of the faith. His sermons were adapted to the most common capacity, and he could draw tears from a congregation of peasants as well as confound the most ingenious heretical philosophers. His life is a lesson which all, from the most ignorant to the most accomplished, may study with profit.

SAINT BARBATUS,

BISHOP AND CONFESSOR.

Noble champion of the Lord!
Armed against idolatry!
In thy fervent zeal for God,
Death hath nought of fear for thee.

CASWALL.

SAINT BARBATUS was born near the city of Benevento, in Southern Italy, early in the seventh century. St. Gregory the Great occupied the apostolic see at that time. The parents of the saint gave him a thorough Christian education, and thereby laid the foundation of the holiness which afterwards made him so illustrious. He was distinguished at a very early age for his humility, and the innocence and simplicity of his manners. He knew no greater pleasure than meditation on the Sacred Scriptures, to which he gave himself with remarkable assiduity and devotion. He seemed to have a natural vocation to the ecclesiastical state, and at the earliest canonical age, received the sacrament of holy orders. He had great powers of eloquence and persuasion, and his preaching produced astonishing results. His bishop appointed him to the charge of the parish of Morcona, near Benevento, where he had a field of labor that taxed all his energy and patience. The people of his parish were, almost without exception, neglectful of all religious duties, and showed a bitter spirit of enmity towards any one who hinted at the necessity of a restoration of religious discipline. The remonstrances of their new pastor, who exerted himself to convince them of their wickedness and its dangers, only excited them to acts of violence. They treated him as if

he were trying to organize a treasonable resistance to some just and necessary laws, rather than endeavoring to reclaim those who had made themselves outlaws to the gentle rule of Christianity. But the patience and humility of St. Barbatus triumphed over all their malice and violence, until they resorted to slander, with which they assailed him so virulently, that his bishop would no longer allow him to remain in a position where he was obliged to suffer so much, and could accomplish little or nothing. So Barbatus returned to Benevento, where he was received with rejoicing by those who had admired his efforts and patience among the infidels of Morcona.

There was great need of the apostolic labors of St. Barbatus even at Benevento. That city was first evangelized by St. Potinus, who was sent thither by St. Peter. Its episcopal chair was graced in the latter part of the third century by St. Januarius, the martyr. It was sacked and destroyed by Totila, the Goth, A. D. 545. Afterwards, the Lombards took possession of that part of the country, rebuilt the city, and held it as a duchy. Most of the Lombards at that time were Arians, (denying the divinity of our Lord,) and many amongst them lapsed into idolatry. Though there were many sincere Christians in Benevento when Barbatus commenced his work there, he found much superstition. He found that many, even of the higher classes, paid an idolatrous worship to a golden viper, prostrating themselves before it, and that they retained several of the ancient heathen games. St. Barbatus preached earnestly against these iniquities, and accompanied his preaching with fervent prayer and severe austerities. At length he foretold to the misguided people the calamities which were sure to be the consequence of their idolatry; that the Emperor Constans would be the instrument of justice in the hands of God to punish them, unless they turned from their evil ways. Constans landed soon after in Italy, and laid seige to Benevento. The people in their

terror fled to St. Barbatus, abandoned their idolatry, and expressed a willingness to perform any penance which he might enjoin. St. Barbatus comforted them, by telling them that they had fulfilled God's will, and that he would, therefore, cease to afflict them. Constans was soon after defeated, and the siege was raised. The saint melted the golden viper before the eyes of those who had so lately adored it, and had it made into a chalice for the service of the altar.

The Bishop of Benevento had died during the siege. Peace having been restored, St. Barbatus was appointed to succeed him, and was consecrated A. D. 663. As a bishop, he completed the work he had so happily commenced. He destroyed the last vestiges of superstition and idolatry, and had the happiness to see himself surrounded by a flock whose fervor made ample reparation for the scandal they had formerly given. He assisted in the year 680 at the sixth general council, which was held at Constantinople for the condemnation of the heresy of the Monothelites, who denied the existence of a human will in our Lord. He died on the 29th of February, 682, being about seventy years of age, and is still honored as one of the chief patrons of the city he loved so dearly and for whose conversion he labored so earnestly.

Impending calamity brings all of us to the task of self-examination, and to the making of resolutions of amendment, but our good resolves do not generally outlive the menace of danger, because we do not, like St. Barbatus, remove the occasion of temptation to our old courses, by destroying at once the golden viper which has usurped in our hearts the place of God.

SAINT CATHERINE DE RICCI,

VIRGIN.

Such is her beauty, as no arts
Have enriched with borrow'd grace;
Her high birth no pride imparts,
For she blushes in her place.
Folly boasts a glorious blood,
She is noblest being good.
HABINGTON'S CASTARA.

ALEXANDRINA DE RICCI was born in Florence in 1552. Her family was an ancient one at that time, and still exists, we believe, in Tuscany. Alexandrina had the misfortune to lose her mother in her infancy; but a pious godmother exerted herself to supply a parent's place, and she showed the fruits of religious instruction at a very early age. Before she was seven years of age, her father placed her in the convent of Monticelli, not far from Florence, where one of her aunts was a nun. In the quiet of a cloister she felt that she had found a home, and she spent the years which are generally given up to childish sports and thoughtlessness, in recollection and in religious exercises. After some years her father recalled her to his house. She continued her devotions, as far as possible, as she had been accustomed to do in the convent; but the interruptions and distractions which continually interfered with her, disturbed her so much that she begged her father to allow her to enter regularly upon the religious life. At last, in 1535, in the fourteenth year of her age, after much difficulty, she obtained her father's consent, and, taking the name of Catherine, she received the religious veil in the

convent of the Dominican nuns at Prato, in Tuscany. Her uncle, Father Timothy de Ricci, was the director of this convent.

Her Christian patience and the strength of her religious vocation were immediately put to a severe test. During two years after she commenced her religious life she was subjected to the severest bodily pains, arising from a mysterious complication of diseases, which seemed beyond the reach of medical skill, and which ordinary remedies seemed only to aggravate. She bore her unspeakable sufferings without a murmur, giving herself up to continual meditation on the passion of our Lord, and thus sanctified her pain, and made a stepping-stone to religious perfection of that which to so many would have seemed an insuperable obstacle. Suddenly her sufferings ceased, and her health was completely restored. Her cure was as mysterious as the whole course of her disease had been. After this she made new efforts to die to her senses, and to live up to the spirit of the penitential life she had embraced. She fasted often on bread and water, and practised many severe austerities. She did not rest in mere outward observances, however; her meekness and humility knew no bounds. She shrank from the slightest expression of commendation or of deference to her wishes, as if it gave her severe pain. She seemed to have perfectly triumphed over self-love, and to have become possessed by an entire spirit of contempt of herself and of the world.

While very young she was appointed mistress of the novices in the convent at Prato, and in her twenty-fifth year was made perpetual prioress. The fame of her extraordinary wisdom and piety was spread far and wide, and many distinguished persons, prelates and princes, sought her advice on matters of moment. St. Catherine carried on a correspondence with St. Philip Neri, to whom she appeared in a vision, conversing with him for a consider-

able period. This fact was attested by five witnesses, and is mentioned by Pope Gregory XV. in his bull of the canonization of St. Philip Neri.

St. Catherine's most constant occupation was meditation on the passion of our Lord, and to this it was her custom to give herself entirely every week, from Thursday noon until three o'clock the next afternoon. She was favored with many extraordinary spiritual privileges, and was frequently rapt into wonderful ecstasies while engaged in her devotions and meditations. She seemed to have acquired that difficult art of true devotion which consists in joining religious thoughts to the most trivial actions, and performing all daily duties as in the presence of God. She gave much time to the care of the sick, whom she delighted to watch with upon her knees, for she recognized her Saviour in the persons of all his suffering children. The poor of Prato, and all the neighboring country, never spoke her name without accompanying it with a benediction. Her last illness was long and painful, but her transition from her earthly novitiate to the life for which she had so faithfully labored to prepare herself, was peaceful. She died on the feast of Our Lady's Purification, 1589, being sixty-seven years old. She was beatified by Clement XII. in 1732, and canonized by Benedict XIV. in 1746. Her festival was fixed for February 13.

St. Catherine de Ricci was a worthy successor of St. Catherine of Sienna, in that great Dominican religious family, which now holds the memory of both of them so dear. She was a wonderful example of perfect union of the active and contemplative life. She proved by her own career that one may rise to the most rapturous heights of contemplation without feeling the active duties of the religious life to be a drag or a hinderance; and also that one may devote much time to alms-deeds and other necessary labors without losing any thing in spiritual fervor. There

are many excellent persons whose religion seems to consist entirely in external acts of charity to the poor, and many whose religion seems to stop with the careful performance of their own devotions and the care of their own souls. Both of these large classes of Christians can learn a good lesson from the life of St. Catherine de Ricci.

SAINT ALEXANDER,

BISHOP AND CONFESSOR.

What intrepid faith was thine,
What unswerving constancy,
But to do the will divine
With exact fidelity!

LYRA CATHOLICA.

SAINT ALEXANDER was that holy patriarch of Alexandria in the fourth century, who defended the Catholic faith with great constancy and bravery against the assaults of the Arians. He was raised to the patriarchal see of Alexandria A. D. 313. He was distinguished for many virtues, particularly for his charity to the poor, in his intercourse with whom all the sweetness and gentleness of his character shone forth conspicuously. Nor was he less remarkable for the warmth of his zeal for religion and the liveliness of his faith. He soon found abundant exercise for his zeal, his faith, and his almost inexhaustible patience. Arius, the great leader of the heretics of that age, was just acquiring his unholy power when Alexander received the pastoral staff of Alexandria. Arius was a man of uncommon literary acquirements and great reasoning powers. He had a plausible, insinuating address, and made an ostentatious display of virtue. But under all these appearances of modesty and religious zeal his heart was filled with schemes of ambition and crime. During the patriarchate of St. Peter, Arius joined with Meletius, Bishop of Lycopolis, in resisting the authority of that holy prelate, and the resistance was carried very far before he abandoned the schism. St. Peter believed in the sincerity of his repentance, and conferred on him the order of deacon;

but Arius not long after joined again with the partisans of Meletius in making an outcry against his bishop. For this St. Peter excommunicated him. St. Achillas, St. Peter's successor in the see of Alexandria, on being persuaded of the repentance of Arius, revoked the sentence of excommunication, and after an interval raised him to the priesthood, and appointed him parish priest of one of the suburbs of Alexandria. Not long after this St. Achillas died, and on St. Alexander's being called to succeed him, Arius, whose ambition was disappointed, became his enemy. It was useless for him to try to attack Alexander's personal character, which commanded universal respect and admiration. He, therefore, attacked the patriarch's doctrines, and went so far in his rage against him as to deny the divinity of our Lord. He began his blasphemous teachings in private, but in 319 he had gained numerous supporters to his views, and went forward boldly, and began to propagate them in his sermons. Other heretics (such as the Ebionites) had denied the divinity of Christ; but Arius went beyond them, and declared that our Lord was a mere creature, that there was a time when he did not exist, and that he was capable of sinning. Arius soon numbered two bishops and several priests among his partisans.

St. Alexander endeavored to convince Arius of his errors, and to win him back to the truth by his mildness and persuasive eloquence; but all his efforts were useless. He, therefore, summoned him to answer for his conduct before a synod of his clergy. Arius was stubborn and contumacious, and St. Alexander, therefore, pronounced sentence of excommunication against him and his partisans. This sentence was shortly after confirmed by a council, in which nearly one hundred bishops sat, with St. Alexander at their head. Arius was present, and did not hesitate to declare his blasphemies before the bishops, and to deny their authority. He shortly after visited Palestine, and gained over to his side several persons of great influence

and authority, among whom was Eusebius, Bishop of Cæsarea.

St. Alexander sent a circular letter to the Pope, St. Sylvester, and to many other bishops, telling them of the circumstances of the excommunication of Arius. The Pope and Constantine the Emperor used every means to bring about a reconciliation between the patriarch and Arius. Constantine deputed Osius, the learned Bishop of Cordova, to go to Alexandria and try to bring about this reconciliation. Osius returned to the emperor, and gave him a full account of the affair. He was convinced of the wickedness of Arius, and the piety and prudence of St. Alexander, and urged the immediate calling of a general council, to restore peace and to give greater unity of action to the Church. Constantine, therefore, invited the bishops to assemble in the Imperial Palace at Nice in Bithynia, and paid their travelling expenses. This was the celebrated Council of Nice. It was held on the 19th of June, 325, and three hundred and eighteen bishops assisted at it. The principal prelates present were St. Alexander, St. Eustathius, Patriarch of Antioch, St. Macarius of Jerusalem, St. James of Nisibis, and many other confessors of the faith. The Pope, St. Sylvester, was too aged to make the journey himself, so he sent his legates, Vincent and Victor, to whom he afterwards added Osius of Cordova, and they presided over the council in his stead. The Emperor Constantine was present, having previously obtained permission of the assembled bishops. The deceptions and blasphemies of Arius were thoroughly discussed for several days. St. Alexander had been accompanied to Nice by St. Athanasius and Marcellus of Ancyra, who labored successfully to expose and confute the heretics. The Arians used much dissimulation in explaining away the Catholic theological terms; but Osius cut short all their deceptions by drawing up the Nicene Creed, to which all the bishops, with the exception of some five or six,

subscribed. Meletius and his followers repented of their schism, and gave in their submission to the decrees of the council; but many of them afterwards relapsed, and joined the Arians. The council enacted some twenty canons of discipline, and continued its sessions for about two months. The emperor banished Arius, and some of his principal supporters, to Illyricum. St. Alexander, rejoicing at this triumph of the faith, returned to Alexandria. He felt that he had accomplished the work which God had given him to do, and having nominated St. Athanasius as his successor, he died the death of the just, February 26, 326. His humility, and faith, and constancy have been made doubly conspicuous by contrast with the pride, and unbelief, and stubbornness of the enemies of Christianity, over whom he so gloriously triumphed.

SAINT ROMUALD,

ABBOT AND CONFESSOR.

A little, lowly hermitage it was,
Down in a dale, hard by a forest's side,
Far from the resort of people, that did pass
In travell to and fro: a little wyde
There was an holy chapell edifyde,
Wherein the hermit dewly went to say
His holy things, each morn and eventyde.

SPENSER.

SAINT ROMUALD was born at Ravenna, in the year 956. His family name was Honesti. He belonged to the family of the Dukes of Ravenna, and was brought up in opulence and luxury. Though he sought too much for pleasure and comfort, yet he was not wholly irreligious, and frequently felt a strong inward impulse to devote himself to the service of God. He often stopped while hunting, to pray in some hidden solitude in the woods, and exclaimed, "Happiest of all men were the hermits of the olden time in such habitations — serving God in tranquillity, far removed from the strife and tumult of the world!" Thus did the aspirations of youth foreshadow what was to be the after life of Romuald.

His father, Sergius, was a worldly and passionate man, and having a dispute with a relative about a certain property, he determined to settle it by single combat. He induced his son to be present at the duel, in which he slew his adversary. This terrible crime filled Romuald with horror, for he felt himself guilty of a great sin in having been present as a spectator, and he expiated it by a forty days' course of penance in a Benedictine monastery, at Classis, near Ravenna. He was at this time twenty

years old. He performed all the exercises of his retreat with admirable fervor and devotion. The depth of his compunction made the severest austerities grateful to him, and he was so touched by the example offered to him by the religious of the monastery, and by the simple eloquence of a lay-brother who waited on him, in speaking of contempt of the world, that he could not bear the thought of leaving, and begged to be admitted as a penitent for the religious habit. As Romuald was next heir to his father's property, and his father was a man of violent temper, there was some delay in granting his pious request. But after a while he received the habit, and continued in the life he had so happily commenced, increasing in fervor day by day. He lived in the monastery of Classis for seven years, at the end of which time his extraordinary devotion having excited the envy and ill-will of some less fervent than himself, he left with the consent of the abbot, and retired to the dwelling of Marinus, a holy hermit who lived near Venice. He placed himself under the direction of Marinus, and made greater progress than before in all the virtues of the religious life.

The two holy men retired into a solitary place near Cusan, and there led the life of hermits. Many others joined them, and Romuald was made first superior. He set a splendid example to all the others, and joined severe manual labor with austerities and continual prayer. Peter Urseoli, who had been Doge of Venice, placed himself under Romuald's direction as a penitent, and set a most edifying example to all during the remainder of his life. He was afterwards canonized.

Romuald's example had a great influence on his father. His eyes were opened to the enormities of his sinful career, and he entered the monastery of St. Severus, near Ravenna. He continued there for some time, doing penance for his crimes, and then began to be tempted by Satan to return to the world. Romuald, hearing of his father's dangerous

condition, immediately journeyed into Italy, and by his exhortations, and prayers, and tears, awakened the deepest compunction in the breast of his father, who gave up all ideas of leaving the monastery. He spent the remainder of his days in the exercises of religion, and in that sweetness of consolation which true sanctity alone can give.

Having done his duty to his father, Romuald retired to the marsh of Classis, where he lived in a cell apart from all mankind. He triumphed over all the temptations which pursued him thither, and was not long after chosen abbot of the monastery of Classis. He resisted the proffered dignity until a provincial council assembled at Ravenna threatened him with excommunication if he did not accept. His inflexible zeal for the observance of the rule made the monks repent of the choice they had made, and Romuald, finding them incorrigible, tried to get permission to resign his office. The Emperor Otho became a penitent of St. Romuald, and performed a public penance which he enjoined on him. He also promised to abdicate his throne and retire to a monastery, but death prevented the fulfilment of his promise. St. Romuald attracted to him many persons of noble and even of royal birth, who became as distinguished for their penitential life as they had been before for sumptuousness of living. Among these, St. Boniface, who was a near relation of the emperor, was distinguished for his devotion and mortified life. He was afterwards raised to the episcopate, and sent by the Pope to preach Catholic truth to the infidels of Sclavonia. In this holy work, he, with many other disciples of Romuald, won the crown of martyrdom.

St. Romuald built and founded many monasteries in Germany and Italy; but the most celebrated of all of them is that of Camaldoli, in Tuscany, thirty miles east of Florence.

It is situated in a valley which took its name from that of the nobleman who gave it to the saint — being a con-

traction of *Campo Maldoli*. This monastery was founded about the year 1009. St. Romuald, by adding certain regulations to the Benedictine rule, established the Order of Calmaldoli, in which the monastic and the eremitical life are united. The monastery of Camaldoli still continues to be very celebrated among the religious houses of Italy. Next to the mother house of the Order, in Tuscany, the one best known is the Camaldolese monastery, in a beautiful valley between Frascati and Monte Porzio, fourteen miles from Rome. The cells of the hermits are built of stone, and a little garden is attached to each. Their food is carried to them in their cells, and they are bound to observe strict silence in all public places. They sing the divine office in common in their church, and are at liberty to walk about the woods of their extensive enclosure at pleasure.

St. Romuald died in the monastery founded by himself at Castro, near Ancona, June 19, 1027. His feast was appointed by Clement VIII. for the 7th of February, the day of the translation of his relics, which are kept at Camaldoli. We may not be called to practise the severe austerities which St. Romuald did; for Almighty God, in his mercy, does not expect from those living in the world that entire self-devotion which ought to characterize the lives of those who have embraced the religious state; but we can and ought to imitate as much as possible the virtues of which he was a model. We cannot, in the contest of the Christian life, fight too hard against ourselves. We cannot expect to share in St. Romuald's happiness, unless, like him, we deny ourselves, and take up our cross and follow Him whom that saint imitated so faithfully.

SAINT FRANCIS OF SALES,

BISHOP AND CONFESSOR.

His thoughts were as a pyramid up-piled,
On whose far top an angel stood and smiled,
Yet in his heart he was a little child.

LAMAN BLANCHARD.

AMONG all the saints whose lives Holy Church sets before us for our edification, there are few whose characters are so harmonious and so attractive as that of St. Francis of Sales. He is preëminently the saint of meekness and Christian charity. He sprang from that ancient and noble family of the Counts of Sales, and was born at Sales, the seat of his family, about ten miles from Annecy, in Savoy, in the year 1567. In his infancy he was very weak, and his life was often despaired of by his physicians; but as he advanced in age, he became uncommonly robust. His mother was a person of extraordinary piety, and could hardly bear to have him absent from her for a moment, lest he might fall into temptation. She instilled into his young heart the sure principles of virtue and religion, and a dread of sin; and the first words his infantile lips ever uttered were words of prayer. His mother often repeated to him those touching words of the French queen, Blanche, to her son, who now lives in history as St. Louis: "I had rather see you dead, than to hear that you had committed a mortal sin." He frequently accompanied his mother in her visits among the poor of the neighborhood of their residence, and was sometimes detected reserving his own food for their relief, and begging alms for them of his relatives.

His sweetness of disposition attracted all who met him. He showed quick talents, and made rapid progress in his earliest studies. He manifested an early inclination for the ecclesiastical state, and, after some objections on his father's part, he received the tonsure, in the eleventh year of his age. He was then sent to Paris, where he completed his studies in rhetoric and philosophy, in the schools of the Jesuits, with great success. He then devoted himself most assiduously to the study of theology, including a thorough course in Greek and Hebrew, during six years, under the most eminent masters. He never forgot his exercises of piety in his ardor as a student, but seemed to increase his devotions and austerities as he advanced in learning. When he was eighteen years old, his father recalled him from Paris, and sent him to the University of Padua, where he studied law, under the direction of the celebrated Pancirola.

His father had made many ambitious plans for his son's future career, and obtained for him an appointment as counsellor of the Parliament of Chambery. Francis refused the dignity, and after some difficulty obtained the consent of his father, and received holy orders, with extraordinary devotion. His relatives secured for him the provostship of the Church of Geneva, and in this office, which he, with his usual humility, refused for a long time to accept, he commenced his brilliant and laborious apostolic career.

The province of Chablais had been forcibly obliged to accept the Protestant heresy some sixty years before this time, when the reigning Duke of Savoy wrote to the Bishop of Geneva that he had resolved to restore the Catholic religion, and begged his assistance in the holy work. The scheme was generally regarded as hopeless and impracticable, but Francis and his cousin, Lewis de Sales, promptly volunteered for the enterprise. They arrived at Thonon, the capital of Chablais, in the autumn of

1594, and found there only seven Catholics. The Calvinists avoided him, and strove in every way to prevent his making the acquaintance of any of the people. They even conspired to take his life, but he converted, by his calmness and leniency, the very men who had been sent to assassinate him. He labored nearly four years, however, without producing any great results. He was then assisted by a band of zealous Jesuit and Capuchin missionaries, and during the following year, the Catholic religion was formally reëstablished in the province. St. Francis had several conferences with Theodore Beza, the leader of the Calvinist party at Geneva; and these things alarmed the Calvinists so much that they prevented a continuance of them, and hindered thereby the conversion of their chief, who died not long after, lamenting, it is said, that he could not see Francis.

In 1599, St. Francis was appointed coadjutor to the Bishop of Geneva, and the fear of the episcopal obligations weighed so heavily upon him as to give him an illness which endangered his life. He afterwards visited Rome, to confer with the Sovereign Pontiff concerning the missions of Savoy. In 1601, he visited Paris, and preached the Lent before the Court at the Louvre. The king, Henry IV., was charmed with his preaching, which brought many of the most obstinate among the heretics into the Catholic Church. The king often consulted him, and made tempting offers to induce him to remain in France, but without success. He also offered to nominate him to the cardinalate, but the saint refused the dignity then, as well as subsequently, when it was offered to him from Rome.

At about this time he wrote the two books by which he is best known — the *Introduction to a Devout Life*, and the book *On the Love of God*. These books were almost immediately translated into all the European languages, and have never lost the high place they then obtained in

ascetic literature. At this time, also, he established the Congregation of the Nuns of the Visitation, which was approved by Pope Paul V., and by him erected into a religious Order. Thenceforward his life was nothing but an unceasing round of missionary labors. He was almost constantly in the pulpit or the confessional, and when he was remonstrated with by his friends, who feared that such exertions would be too much for his bodily strength, said, that it was easier for him to preach a sermon than to find an excuse for the non-fulfilment of his duty. He died at Lyons in 1622, in the fifty-sixth year of his age, and the twentieth of his episcopate. His body was buried in the church at Annecy with great honors. Many miracles are attested to have been wrought by his relics and his intercession, in addition to those performed during his lifetime. He was canonized in 1665 by Pope Alexander VII., and his feast established for January 29, the day of the removal of his body to Annecy.

St. Francis was naturally of a hasty and passionate temper, but he so thoroughly schooled himself in the opposite virtues of meekness and moderation, that they seemed to be part of his nature. He appeared to be gifted with the power of attracting even those who were most opposed to him. His learning and eloquence might prove powerless, but his gentleness and benevolence never failed to win the most stubborn hearts. The celebrated theologian, Cardinal du Perron, said that he could *convince* the Calvinists of their errors, but it required the Bishop of Geneva to *convert* them. The Calvinists were certainly the most obstinate heretics of their time, yet St. Francis brought seventy-two thousand of them into the Catholic Church. Even at the present day there are few Protestants who do not recognize the saintliness and apostolic character of the holy Bishop of Geneva.

SAINT THOMAS OF CANTERBURY,

BISHOP AND MARTYR.

The unfading fame
Which virtue hangs upon its votary's tomb;
The deathless memory of that man, whom kings
Call to their mind and tremble; the remembrance
With which the happy spirit contemplates
Its well-spent pilgrimage on earth,
Shall never pass away.

SHELLEY.

SAINT THOMAS OF CANTERBURY, England's most glorious martyr in the cause of religious liberty, was descended from a good family, and born in London, December 21, 1117. His father, Gilbert à Becket, was high sheriff of London during his childhood, and was possessed of a handsome estate. Both of his parents were devout persons, and were very careful to have their son instructed in his religious duties as soon as he was able to speak. Thomas made his primary studies in a monastery of regular canons near London; but after the death of his father, which happened when he was about seventeen years old, he went to London, and there continued his studies with great success at one of the most celebrated schools. At the age of twenty-one he lost his mother. This event interrupted his studies for some months, but he resumed them at the University of Oxford, and afterwards went to Paris, where he made himself a proficient in canon law. After completing his studies, he returned to London, where his acknowledged ability readily procured him a good position as a secretary in one of the courts. In this office he soon distinguished himself, and won many friends. Among these friends was a young nobleman who was very

fond of sporting, and in his company Thomas acquired a taste for that amusement, which threatened to undermine his devotion and lead him into habits of idleness and sin. He was brought to a sense of his danger by accidentally falling, while in pursuit of game, into a rapid millstream, from which he narrowly escaped with his life. After this he resolved to trifle with himself no longer, but to return to the path of duty from which he had strayed.

Theobald, Archbishop of Canterbury, had been an intimate friend of Thomas's father, and having conceived a high opinion of Thomas's virtue and abilities, invited him to become his secretary. Under the archbishop's direction Thomas made rapid progress in learning, and in the spiritual life. After studying for a time in Italy, he was ordained by the archbishop, who made him his archdeacon, or vicar general, and intrusted to him the settlement of the most important affairs. Thomas was several times sent to Rome to conduct important negotiations, and always met with that success which usually attends wisdom and prudence. His conspicuous talents attracted the attention of the King of England, Henry II., who in 1157 appointed him lord chancellor of the realm. In this important post, his talents and virtues shone out brighter than ever. The king had such confidence in his integrity and prudence, that he gave up almost every thing to him, to be arranged according to his judgment; and committed to him the superintendence of the education of his son. But, if admiration was attracted by the consummate skill and discretion of Thomas, as lord chancellor, it was also won by the humility, modesty, devotion, and charity which he preserved amid all his honors and successes.

In the year 1160, the Archbishop of Canterbury died, and King Henry immediately announced to St. Thomas that he should nominate him to that dignity. Thomas pleaded his unworthiness, and begged the king not to think of such a thing. But seeing that his majesty could

not be turned back easily, he told him in plain terms that he foresaw that if he accepted the See of Canterbury, the harmony which had before prevailed between them would be at an end; for he could never consent to several things which the king did in violation of the rights of the Church. But his remonstrances were vain, and, after much misgiving, and many prayers and tears, his scruples were overcome by the authority of the legate of the Apostolic See, and Thomas à Becket became Archbishop of Canterbury and Primate of England. His elevation to this conspicuous dignity had no effect on him except to increase the devotions and austerities which he had practised during his whole clerical career. Under the episcopal purple he constantly wore a hair shirt. Fearing that he might be assailed by pride of place, he took the habit and embraced the rule of the Regular Canons; and united in his person the simplicity and devotion of the monk with the strict performance of the obligations of the prelate. To preserve his humility, he daily washed the feet of a number of poor people, and practised many extraordinary mortifications. He was most liberal in his charities; indeed, his revenues seemed to be regarded by him as the property of the poor.

But the evil days which he had foretold were not long in coming. The boldness and freedom with which he attacked the vices of the powerful nobility gave offence. The zeal with which he opposed those who oppressed the Church and seized its possessions, and the steadfastness which marked his resistance to every effort on the part of the king to exercise the ecclesiastical jurisdiction which he had usurped, drew upon him the displeasure of the crown. At last the holy archbishop told the king that while he was primate he would not see his majesty seize, as he did, upon the revenues of vacant benefices, without resisting him, and that he would never consent to have his clergy tried before any but the proper ecclesiastical tribu-

nals. Several occurrences brought the king and the prelate to the verge of an open quarrel, when, in 1164, some of the bishops, to promote a reconciliation, obtained from the saint some concessions to the royal power. St. Thomas repented of his weakness soon after, however, and wrote to the Sovereign Pontiff, begging to be absolved from the censures he had incurred by his timorous course, and promising to be faithful unto death in the defence of the Church's rights in future. The anger of the king then broke forth with renewed violence. He threatened the primate with death if he did not yield to his demands, but finding him fearlessly inflexible, he pronounced sentence against him in 1164, and declared all his possessions and revenues confiscated to the crown. Some of the bishops tried to induce the saint to resign his see; but he refused to, as he said that such an act would be an abandonment of a just cause. Finding that his presence in England only heightened the ill feeling that prevailed, and did no good, he went to the continent, and visited the Sovereign Pontiff, Alexander III., who was at Sens, in France. The Pope and Cardinals, after hearing a full statement of his case, applauded him, and exhorted him to pray for the grace of constancy.

The saint then repaired to the Cistercian monastery at Pontigny, where he gave himself up with great fervor to meditation, and the practice of the severest austerities, to prepare himself for the struggle which he felt to be in store for him. Henry's anger knew no abatement. He followed up his sentence against the primate with one of banishment against all the friends, relations, and servants of the prelate. The Pope used every effort to bring about a reconciliation, but nothing could be effected. The king, seeing how his tyrannical conduct was estranging his subjects from him, and feeling that he was opposed by a man who was as firm as he was holy, grew more angry as the chances of bringing the primate to terms seemed to dimin-

ish, and he even went so far as to threaten the Abbot of Pontigny that he would abolish the Cistercian Order in England if he continued to allow the archbishop a refuge in his monastery. The saint would not permit his friends to suffer for him, and left Pontigny, followed by the prayers of the weeping community. Before his departure he foretold to the abbot what should be the manner of his death. The King of France offered him an asylum at Sens, and gave orders that the heroic exile should be entertained there with royal magnificence. The saint then went to Sens, and took up his abode at a monastery near that city, where he resumed the devout and mortified life he had led at Pontigny. While at this place he pronounced an excommunication against all who should make use of the permission granted by the king to seize the possessions of the Church, and exhorted the monarch to repent, and recede from his sacrilegious course. After a long series of vain negotiations, the King of France offered to act as mediator between King Henry and the saint. They met at Gisors, and the tyrant won the French sovereign by his fair speeches. He said that he only asked for the rights that the former primates had not contested; but Thomas answered that this included many abuses which his predecessors had opposed, but could not prevent; and said that he would never approve what they from necessity tolerated. The King of France then forsook the cause of the upright prelate, and even went so far as to accuse him of pride; but, on reflecting upon the matter afterwards, he saw that St. Thomas had acted conscientiously, and he threw himself at his feet, and begged to be forgiven for wronging him.

At last, in the year 1170, it seemed as if the prayers of the holy prelate prevailed, and the heart of the sacrilegious monarch was touched. Henry expressed a willingness to be reconciled to the primate, and Thomas was conducted to the king at Tours, in France, by the Arch-

bishop of Sens. He was received with great respect — with affection, even, and no mention was made of the demands which had been the cause of all their differences. The saint then made preparations to return to his see. On his way to England he went to Paris to thank the French monarch for his kindness to him, and told him on his departure that he was going to England to die. The king answered that he feared it would be so, and begged him to remain with him; but Thomas replied that the will of God must be done, and set out on his journey. He sent to England before him the sentence of suspension and interdict which the Pope had pronounced against certain prelates and others who had espoused the cause of the king. He was received on his arrival in England and at Canterbury with public manifestations of joy, that showed him how grateful the people were for his steadfast resistance to the tyrant. He was hardly reinstated in his see before two or three of the persons, who had incurred the displeasure of the Sovereign Pontiff, went to France and slandered him anew to the king, who cried out several times in his anger, "Have I not one friend? Is there no one who will rid me of this troublesome prelate?" Four knights, favorites and flatterers of the king, at once resolved to execute his wish. On Christmas day, 1170, the saint preached his last sermon to his flock, in Canterbury cathedral. He took for his text the words of the angelic canticle, *And on earth peace to men of good will;* and in his discourse foretold his death, and took leave of his people amid great lamentations. A day or two after, the four assassins landed in England, and were joined by a number of other persons as desperate as themselves. They went before the primate on the 29th of December, and demanded that he should at once absolve all who were interdicted or excommunicated, or pay for his refusal with his life. The saint calmly told them that it was impossible; whereupon they withdrew, saying

that the king would make an example of him for his contumacy. Having clad themselves in complete armor, and taken other armed men with them, they returned to seek the prelate, and found him in the cathedral, just preparing to sing vespers. As they entered, one of them called out, "Where is the traitor?" and another, "Where is the Archbishop?" The saint answered, "Here! Archbishop, but no traitor!" Then, turning to them, and looking at their drawn swords, he told them he was ready to die for justice and the liberty of God's Church; but forbade them to harm in any way his innocent clergy and people. He then fell on his knees before the altar, and prayed for his murderers, and commended his soul and the cause of the Church to God and his Blessed Mother. The assassins attempted to carry him out of the church, but the martyr insisted upon dying before the altar he had served so faithfully. As the people were crowding into the church, the murderers hastened their work of butchery, fearing that they might be interrupted; and, leaving the mutilated body of the holy prelate weltering in its blood, completed their sacrilege by rifling the archiepiscopal palace. This took place December 29, 1170, in the fifty-third year of St. Thomas's life. The martyrdom of St. Thomas accomplished what his holy and self-denying life had failed to effect. It liberated the Church from all the usurpations of the crown, and made a sincere penitent of the king whose passion had occasioned it. Many great miracles attested the sanctity of the martyred prelate, and he was canonized by Pope Alexander III. in 1173. The devotion of a grateful people poured out wealth like water at his tomb, and his shrine glittered with gold and precious stones, until the rapacity of Henry VIII. destroyed that memorial of an archbishop who loved and feared God more than he did his earthly king.

THE END.

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